

The
**CHRISTIAN
CENTURY**

Published Weekly

LIBRARY

MAY 23 1944

DARTMOUTH COLLEGE

How Can We Help Europe's
Churches?

By Henry Smith Leiper

Christian Views on the
India Deadlock

An Editorial

15 Cents a Copy •

May 24, 1944 •

Four Dollars a Year

In This Issue

HENRY SMITH LEIPER

occupies so many positions in the ecumenical church movement that it is a little difficult to list all his titles. In general, however, it may be said that Dr. Leiper acts as a sort of liaison officer between the Federal Council of Churches in America and the World Council of Churches, which continues to make gains toward firm establishment despite the interruptions of the war. Originally ordained as a Presbyterian minister, Dr. Leiper transferred to the Congregational Church in 1920 and served as a missionary in Tientsin, China, until 1922. He has been a member of the executive bodies of the Universal Christian Council for Life and Work, the European Central Bureau for Interchurch Aid, the World Conference of Faith and Order, the Universal Christian Council, the National Conference of Christians and Jews, the Council on Exchange of Preachers between Great Britain and America, the commission on international justice and good will of the Federal Council and the American Committee on Religious Rights and Minorities. At the present time he is deep in preparation for the renewal of world church activities to aid the churches of Europe at the close of the war, traveling frequently back and forth across the Atlantic. His article in this issue is in a sense a continuation of the article, "European Protestantism Tomorrow," which appeared in The Christian Century for January 19.

T. T. BRUMBAUGH

became familiar to readers of this paper when serving as its Tokyo correspondent—a position which he occupied for years before his forced withdrawal from Japan in 1940. He is now executive secretary of the Detroit Council of Churches, and it is from his extensive "inside" knowledge of the situation in that city that he writes on the relation of its race problem to the churches.

The CHRISTIAN CENTURY

May 24, 1944

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

- | | |
|------------------------------------|---------------------------------------|
| EDWARD SHILLITO (London) | DE COURCY H. RAYNER (Quebec) |
| J. HENRY CARPENTER (New York) | GEORGE CARSTAIRS (Edinburgh) |
| STANLEY A. HUNTER (San Francisco) | CLARENCE W. KEMPER (Denver) |
| ALVA W. TAYLOR (Nashville) | F. W. BURNHAM (Richmond) |
| ALLAN A. HUNTER (Los Angeles) | J. D. MONTGOMERY (Buenos Aires) |
| JOHN RAY EWERS (Pittsburgh) | WARREN C. TAYLOR (Des Moines) |
| K. J. FOREMAN (Davidson, N. C.) | ERNEST M. HOWSE (Winnipeg) |
| E. H. PRUDEN (Washington, D. C.) | HUGH McLEOD (Victoria, B. C.) |
| EDGAR DEWITT JONES (Detroit) | GEORGE W. BUCKNER, JR. (Indianapolis) |
| MARSHALL WINGFIELD (Memphis) | ALFRED W. SWAN (Madison, Wis.) |
| P. COOMAN PHILIP (India) | O. M. WALTON (Cleveland) |
| HAMPTON ADAMS (St. Louis) | J. MAURICE TRIMMER (Macon, Ga.) |
| JOSEPH MARTIN DAWSON (Waco) | WALTER W. SIKES (Berea, Ky.) |
| G. BAEZ CAMARRO (Mexico City) | JOHN M. VERSTERO (Cincinnati) |
| PHILIP G. MURRAY (St. Paul) | BERT G. MITCHELL (Seattle) |
| CHARLES L. VENABLE (Chicago) | E. W. GRANT (South Africa) |
| RICHARD K. MORTON (Providence) | A. R. TIPPETT (Fiji Islands) |
| ACTON E. MIDDLEBROOKS (Alabama) | JOSE SHERCLIFF (Portugal) |
| GALEN WEAVER (Honolulu, T. H.) | THOMAS C. DICK, JR. (St. Paul) |
| A. T. McNAUGHTON (Australia) | HUGH J. WILLIAMS (Puerto Rico) |
| PEDRO ZOTTELE (Santiago, Chile) | WARREN GRAFTON (Kansas City) |
| RAYMOND B. WALKER (Portland, Ore.) | E. RALPH WIDORF (New Haven) |
| C. D. BROODHEAD (Philadelphia) | WALTER D. CAVERT (Syracuse) |
| MALCOLM W. WILSON (New Zealand) | CARL HEATH KOPF (New England) |

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1944 by The Christian Century Press. All rights reserved. Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

\$4.00 a year. Canadian postage, 52 cents extra; foreign postage, \$1.56 extra

Contents

| | |
|--|-----|
| Editorial | |
| Editorial Paragraphs | 635 |
| Christian Views on the India Deadlock..... | 638 |
| Quintus Quiz: The Fly on the Railway Train..... | 639 |
| Contributed Articles | |
| How Can We Help Europe's Churches? by Henry Smith Leiper..... | 641 |
| 'The Fault, Dear Brutus,' by T. T. Brumbaugh.... | 643 |
| Books | |
| The Church and the New World Mind, by William E. Hocking and others..... | 645 |
| Books in Brief..... | 645 |
| Books Received | 646 |
| Correspondence | 646 |
| News of the Christian World | |
| Correspondence from Scotland..... | 648 |
| Correspondence from Alabama..... | 648 |
| Correspondence from England..... | 650 |
| Correspondence from Southern Ohio..... | 651 |
| Correspondence from New York..... | 652 |
| Correspondence from Manitoba..... | 654 |
| Current Feature Films..... | 655 |

Calendar of Coming Events

- May 22-25. Annual Church Conference of Social Work, Cleveland, O.
- May 22-27. National Conference of Social Work, Cleveland, O.
- May 23-26. Northern Baptist Convention, Atlantic City.
- May 25. General Assembly Presbyterian Church in the United States, Montreal, N. C.
- May 25. General Assembly, Presbyterian Church in the U. S. A., Chicago.
- May 31. General Assembly, United Presbyterian Church, New Concord, O.
- May 31-June 4. Midwest Synod, United Lutheran Church, Bloomfield, Neb.
- June 1. Reformed Church in America, General Synod, Buck Hill Falls, Pa.
- June 3-10. Presbyterian Work Conference, Labor Temple, New York.
- June 4. World Y.M.C.A. Sunday.
- June 5-July 14. Summer School, Andover Newton Theological School, Newton Center, Mass.
- June 6-15. Institute of International Relations, Friends University, Wichita, Kan.
- June 7. Rhode Island Universalist Convention, Pawtucket.
- June 7. Northwestern Jurisdictional Methodist Conference, Ocean City, N. J.
- June 7-11. Church of the Brethren Annual Conference, Huntington, Pa.
- June 7-11. Philadelphia and Baltimore Annual Conference, African Methodist Episcopal Zion Church, Philadelphia.
- June 7-July 19. Lisle Fellowship, Eastern Unit, Lisle, N. Y.
- June 9-16. Institute of International Relations, Reed College, Portland, Ore.
- June 11-21. Institute of International Relations, Seattle, Wash.
- June 12-16. Missionary Conference, Wheaton College, Wheaton, Ill.
- June 15-22. Institute of International Relations, Greensboro, N. C.
- June 15-Aug. 15. Presbyterian Work Conference, Chestnut Ridge, W. Va.
- June 16-21. Centennial, General Eldership, Churches of God, Penbrook, Pa.
- June 17-24. Presbyterian Work Conference, Camp Gregory, Lake Cayuga, N. Y.
- June 18-25. Tri-State Pilgrim Fellowship Summer Conference, Nauvoo, Ill.
- June 18-28. Institute of International Relations, Mills College, Oakland, Calif.
- June 19-28. Institute of International Relations, Drake University, Des Moines, Ia.
- June 19-July 21. Inter-American Education Workshop, University of Denver, Denver, Col.
- June 20-29. Institute of International Relations, Wellesley, Mass.
- June 21-27. Lakeland Young People's Summer Conference, Gurnee, Ill.
- June 21-28. Congregational-Christian General Council, Grand Rapids, Mich.
- June 21-28. General Synod, Evangelical and Reformed Church, York, Pa.
- June 21-30. Evangelical Lutheran Synod of Missouri, Ohio and other states, Saginaw, Mich.
- June 23-25. Youth Convention, Church of God, Anderson, Ind.
- June 23-July 2. Institute of International Relations, Bryn Mawr, Pa.
- June 26-Aug. 18. Presbyterian Work Conference, Dodge Community House, Detroit, Mich.
- June 27-July 2. Christian Youth Conference of North America, Lakeside, O.
- June 28-Aug. 3. School of Theology, Winona Lake, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

24, 1944

f
ents
h Con-
Cleve-
ference
nd, O.
st Con-
y Pres-
United
Pres-
S. A.
United
w Con-
Synod,
Bloom-
rch in
Buck
k Con-
New
unday,
School,
ological
Mass.
Inter-
Uni-
ersalist
aridico-
erence,
Breth-
Hunt-
d Bal-
e, Af-
l Zion
owship,
terna-
College,
terna-
Wash.
erence,
on, Ill.
terna-
ero, N.
yteriana
nestnut
General
God,
Work
egory,
Pilgrim
erence,
Inter-
Col-
Inter-
Uni-
merican
iversity
terna-
Mas.
Young
erence,
Chris-
Grand
Evan-
church,
therana
p and
h.
ention,
Ind.
Inter-
Mawr,
teriat
Com-
Mich.
Youth
merica.
Theol-
rinted
g, but
ice at
ce of

The CHRISTIAN CENTURY

U n d e n o m i n a t i o n a l

VOLUME LXI

CHICAGO, MAY 24, 1944

NUMBER 21

EDITORIAL

GOVERNORS and mayors are now vying to proclaim D-Day (the day of invasion) as a day of special prayer in all churches and synagogues.

One difficulty, however, may arise in telling when D-Day has come. The picture most of us have in mind when we

How Near Is D-Day?

talk about D-Day is of overwhelming armadas crossing the narrow channel from England and Scotland to the western coast of Europe on some one

appointed day and storming the nazi defenses. Sometimes we think of just one or two great landings; sometimes of a dozen or more, strung all the way from North Cape to the Bay of Biscay and perhaps around to southern France. But always it is a single, concerted, all-out forward surge. It may turn out that way. But it may not. Perhaps D-Day will come gradually. Perhaps the current fresh offensive in Italy is a part of D-Day—a diversionary action to keep nazi troops from other theaters. Perhaps even the invasion of France or other parts of western Europe may prove only another diversionary action to keep nazi troops from rushing to stop a main Russian attack. In any event, there can be no mistaking the sense of expectancy and of dread which fills the nation. Even the dullest among us knows that world history for generations to come is likely to be profoundly altered by what happens in the next six weeks.

Russia Advises Alternative to 'Unconditional Surrender'

STALIN'S principal organ for comment on foreign affairs, *War and the Working Class*, undertook last week to bring down two pretty big birds with one stone. The stone was an article by the former chief of the press department of the foreign commissariat. The first bird at which the article aimed was the Atlantic Charter. Like Mr. Churchill, the Soviet organ said that the charter needed reinterpretation, specifically at the points where it might seem to conflict with Russian plans for the future of the Baltic states, Poland and other parts of eastern Europe. Perhaps this wasn't such a very important observation, since it simply put into print the Russian posi-

tion on the Atlantic Charter which has been known—and bowed to—in London and Washington for a long time past. But the second bird was the "unconditional surrender" formula which President Roosevelt and Mr. Churchill have hitherto clung to with such determination. The Russian article made the same argument against this formula which has been advanced by hundreds of thoughtful commentators in Great Britain, the United States and China. It is, in brief, that to give an adversary no choice but unconditional surrender is to insure that he will go on fighting long past the time when his surrender might be obtained on terms embodying all the victors' desires. Until the "unconditional surrender" formula is abandoned no powerful political offensive can be launched against Axis Europe to parallel the military offensive. Perhaps now that Stalin has shown what he thinks of the formula, it may be dropped.

Negro Churches Adopt A Manifesto

YOU didn't see much in your newspaper about the manifesto adopted at the conference which the Fraternal Council of Negro Churches in America held in Washington last month, did you? Yet that may prove to be one of the most important documents in recent American church history, or for that matter in the recent history of the entire American people. Its importance lies in its revelation that the disquiet which has characterized "radical" Negro thought for some time now permeates the Negro churches. Heretofore the churches have been a bulwark of restraint. In an opening section prophetic in its tone of warning, this manifesto of the Negro churches declares that "following the war—even as during it—we [the U.S.A.] shall stand before the bar of world public opinion to defend our claim to world faith and confidence as a truly democratic commonwealth. It may even be that within the next quarter of a century we shall have to contend at arms again for our very existence as a potential democratic state if the awakening hundreds of millions of the East grow in distrust of us as they grow in political, economic and military power. It is difficult

for us to conceive of a more disastrous and tragic world misfortune than for our divinely favored nation to forfeit its claim to moral world leadership at this tragic and critical moment in human history; yet we are convinced and certain that no less appalling a fate threatens us." The manifesto then takes up in order the Negro view on segregation in the armed forces, Jimcrow transportation laws, color discrimination in employment and the threat to Negro civil rights in the national capital. It closes with an appeal to the white Christian ministry which is at the same time another warning: "The Negro is no longer a patient, submissive minority seeking platonic sympathy. He is aggressive, resolute and determined to be free. . . . Christian leaders of America! We are being embarrassed because we have not been able to produce satisfying results from our Christian and moral approach. Pressure groups are on our trail accusing us of using wrong methods and speaking of us in terms not complimentary to church leadership. You must come to our rescue by responding more quickly and more fully to the moral and Christian approach. This is a pragmatic age and only results count!"

Catholics Support Protestant Plea, But Criticize It

ROMAN CATHOLIC reaction to the plea of eminent Protestant leaders for a revision of the Selective Service ruling on pre-theological students was critical of details and of one "implication" but sympathetic with the main contention, which was that the ruling ought to be revised to give deferment to bona fide and conditionally accepted candidates for the ministry even though they may not yet have reached the level of strictly professional studies. The statement was issued by the Military Ordinariate, which is the office of the bishop who has religious oversight of Catholics in the armed services. It denies that the ruling bears unequally upon Catholics and Protestants, and supports the denial by claiming that "more than half of the students for the Catholic priesthood in the United States would be affected, since the majority of such students receive their college training in schools other than junior seminaries." This statement is surprising, but must be accepted as true on the authority of its source. On its face it seems to mean, though it does not explicitly say, that something more than half of the candidates for the priesthood have no recognizable status as such until they have completed college courses and, presumably, are well within draft age. Even so, it would take some arguing to prove the fairness of a ruling which gives deferment to somewhat less than half of the Catholic candidates for the priesthood and to none of the Protestant candidates for the ministry, in the younger-than-eighteen group. The ordinariate's statement does not go into this but diverges into a long discussion of an "implication," suggested by one item of the Protestant protest, to the effect that there is something essentially undemocratic about private or church-controlled schools. On this point the Protestants, if we may say so, stuck their necks out. They should have said more or said nothing on this subject—preferably nothing in an argument di-

rected to Selective Service. Their unguarded words invited the reply they received. The issue is irrelevant and immaterial in this connection. The important thing is that Catholics and Protestants agree that the ruling is bad and should be revised. Selective Service comments that it was aware of the problem even before the protest was made and is studying it.

Why Not Refugee Ports for Jews?

ABOUT two months ago President Roosevelt appealed to the nations of Europe to make room for Jewish refugees from the Hitler terror. So mocking was the irony of such an appeal coming from the United States—which has not lifted a finger to provide asylum for more than the regular quota number of refugees—that plans immediately began to be brought forth under which this country could take its share in the work of mercy advocated by the President. One of the most discussed and most favored proposed that "free ports" be set up for refugees, modeled after the free ports in which goods are held while being transhipped from one country to another. Here these Jewish exiles could be brought to live, within stockades but in safety, until the end of the war, when their permanent place of abode and citizenship could be determined. It has been estimated that 25 square miles of such "free ports," scattered in safe places around the world, would insure that such European Jews as still have a chance to escape death would survive until the end of the war. But nothing was done to implement such a plan, and now even the discussion has died away. Why? "Free ports" would not, of course, offer any ideal solution of this terrible human problem. In one sense, they would offer no solution at all. But they would serve to save a good many hundred thousand lives. Since they would do that, and not affect America's immigration system at all, why doesn't the President try them? His claims as to the extent of his wartime powers would certainly cover such an emergency action.

De Gaulle Throws Another Scare into the Allies

BEHOLD how much confusion a single sentence in a single speech can create! Just when it seemed as though President Roosevelt's antipathy for General de Gaulle had been overcome by the logic of events, and the French Committee of Liberation (the Algiers committee) was about to be recognized as an integral part of the coming invasion of France, General de Gaulle made a speech. It was a bristling speech. It told the United States and Britain that when it comes to setting up a civil government in nazi-free France, the Algiers committee means to have the decisive word, and that the task of the Allied armies in France must be "exclusively strategic." And then, right in the middle of this speech telling England and America where to head in, the general dropped a sentence saying that France hopes for "cooperation" with the two Western powers, but wants to be a "permanent ally" of "*la chère et puissante Russie.*" Whereupon

the Anglo-American allies hit the ceiling. President Roosevelt sent orders to General Eisenhower to break off all conversations with De Gaulle's deputy in London. If the invasion of France should start tomorrow, no one now knows who would represent the free French or whether, indeed, they would be allowed any representation at all. Of course, it is true that the translation in most of the press, "dear and powerful Russia," gave a slightly distorted edge to De Gaulle's phrase. "Esteemed" would be a better translation of *chère* in this connection. Nevertheless, General de Gaulle's meaning can hardly be mistaken. He sees that the one dominating factor in postwar Europe, with which a resurrected France will have to reckon, will be *puissante Russie*. And because Russia will be *puissante*, De Gaulle means to see that it is also *chère*.

Another Organization for Racial Justice

ANOTHER organization was formed in Chicago last week to seek justice for Negroes. It is to be called the American Council on Race Relations. Its president is to be Clarence E. Pickett, executive head of the American Friends Service Committee. Among its principal backers are Edwin R. Embree, Will W. Alexander, Charles S. Johnson, James G. Patton, Marshall Field, Walter White, Channing Tobias and Lester B. Granger. If you know anything about the race problem in America you know those are good names—none better. The council's five-point program is also a good program. It stands for scientific study, cooperation with public and private agencies in spreading information, assistance to local communities in organizing, developing program materials for schools, and popular education on the race question by means of radio, press and movies. We suppose we should welcome the formation of another council of this sort and the announcement of another program, so similar to the programs announced by similar bodies. We suppose we should, and we do. Every move of this sort is a move in the right direction. We can't help wondering, however, whether the race problem in this country is as much a problem in securing and spreading information as a program of this nature would seem to suggest. Haven't we got just about all the information now we need to start changing things? And isn't our real trouble the fact that those who maintain racial injustices don't want to have their minds annoyed with new information, but if any somehow slips up on them they simply don't intend to do what such information would logically dictate? Our problem in doing racial justice is not so much a matter of knowledge, but of will. That is something few committees or commissions ever seem able to do much about.

Religious Broadcasters Plan Organization

ANYTHING that looks toward raising the level of religious broadcasting and eliminating its abuses is worth trying. Such an effort was set in motion by the religious work-study group at the recent session of the Institute for Education by Radio, at Ohio State Univer-

sity. A proposed organization of religious broadcasters, suggested and outlined by Professor Fred Eastman, was approved in principle and a committee representing all major religious groups, Protestant, Catholic and Jewish, as well as each of the great networks and the National Association of Broadcasters, was appointed to draft a constitution and by-laws to be submitted to a conference of religious broadcasters which will meet in the autumn. The intention is not to standardize religious programs or to censor the expression of religious views. But in the discussions and in the articles adopted it was agreed that the quality and effectiveness of religious programs need improvement; that religious programs should not be used to solicit contributions for their own support or to attack other creeds or races; that radio stations should provide a reasonable amount of broadcasting time fairly allotted to the various faiths, including responsible minority groups, in the fulfillment of their obligation to the public. The question of regulating the use of radio by irresponsible exploiters of the public who are currently reported to be getting rich on appeals in the name of religion is a very prickly one. The details of any plan for curbing this abuse without setting up a censorship will require a good deal of ironing out. Some interesting and rather surprising facts revealed by surveys were disclosed at this conference. Religious programs have more men than women listeners, more urban than rural, more in the higher than in the lower income brackets, more middle-aged than elderly. Most listeners are not addicted to particular programs but switch from one to another or listen at random.

ILO Philadelphia Charter May Become a Classic

THE INTERNATIONAL labor conference, meeting at Philadelphia, was important for two reasons. It adopted a declaration of aims, purposes and principles for the International Labor Organization, hereafter doubtless to be known as the "Philadelphia charter"; and it was the occasion for declarations of policy by official representatives of the United States government concerning many matters relating to postwar social and economic measures on a world-wide scale. For the present, little more can be said within the limits of the available space than that these are both events of the first importance. Especially is it notable that the United States has, through its official delegates, taken a leading part in proposing principles and objectives which are "of international concern and should be among the social objectives of international as well as national policy." These include such items as these: opportunity for work at fair wages and under reasonable conditions; higher standards of living, housing, medical care and education; provision for child welfare; social security; the right of collective bargaining. No one will deny that every one of these is a reasonable objective. The present step, through the purely voluntary procedure of the ILO, is little more than an exhortation to the several nations to seek these ends. But in proposing them as the objectives of "international as well as national policy," the American representatives have given some promise of American support for specific programs designed to give substance and effect to at least some parts

of the Atlantic Charter. Obviously American delegates to such a meeting have no authority to commit their government to far-reaching policies of uplift for the world. But they showed their good will toward such endeavors. The decisions will have to be made by the people at the polls, and by the President and Congress in the years just ahead.

Christian Views on the India Deadlock

THE RELEASE of Mr. Gandhi has awakened hope that the Anglo-Indian deadlock may soon be broken. It is explained that the aged leader is ill and that the government prefers not to run the political risks involved if he should die in prison. No doubt this is true, but it may not be the whole truth. Friends of India and of the British people see in the release an opportunity to enlist the unparalleled influence of Gandhi in another effort to secure a peaceful resolution of the present paralyzing impasse. Few acts would do more to reassure public opinion in all the democratic countries as to the purposes behind the war in the Orient than the reopening of negotiations between the rulers of India and the representatives of the Indian people.

The incarceration twenty months ago of Gandhi, Nehru and thousands of other Indian leaders—reports place the total at 40,000—has of course made the continuation of negotiations for a peaceful solution of the Indian problem impossible. Only in peripheral and incidental ways has the effort at reconciliation continued. There is reason to believe that the government of the United States has made unofficial and off-the-record representations looking toward some sort of compromise, but these have achieved exactly nothing. Another monsoon season is about to break, bringing to an end the military campaign with Japanese forces still occupying parts of northeast India, the Indian population still sunk in sullen apathy, and the authorities in London and New Delhi still insisting that the last word with India's nationalists has been spoken. Officially, in other words, the condition is one of ironclad repression and stalemate.

This makes all the more significant an exchange of letters which has taken place during the last year between the Christian churches of Britain and India. British Christians are probably as friendly toward Indian aspirations and as sympathetic in their understanding of the Indian problem as any part of the British public. And Indian Christians are probably as friendly toward the British as any group in India. This appears less in the mutual respect and good will expressed by all the participants in this interchange than in the fact that each has been able to speak with entire candor, yet without bitterness. Therefore this group of documents provides an illuminating insight into the wide gulf which separates British and Indian opinion at their best. Yet at the same time it provides no justification for the belief that there is

no common ground between them. There is so much common ground, as a matter of fact, that the outside observer cannot help wondering how long intransigent Whitehall will persist in refusing to explore the avenues to further negotiations.

The British churches opened this extraordinarily important exchange by the adoption of a resolution on April 14 of last year by the British Council of Churches.* This, along with a covering letter from the council's president, the Archbishop of Canterbury, was sent to India at the end of May. It contained this specific assurance: "We are convinced that the British government and people are sincere in the offer made a year ago that a constitution carrying with it complete self-government shall be devised by Indians themselves, and that, even if India should wish to separate herself from the British Commonwealth of nations, no obstacles would be put in her path, much as we should regret such an end to the long association of our peoples. We assure you that we and our countrymen regard ourselves as wholly committed by this offer."

Of even greater importance, however, was the letter sent to the National Christian Council of India at approximately the same time by the India committee of the Conference of Missionary Societies of Great Britain and Ireland. We wish that we could reproduce this historic document in full, but its great length makes that impossible. This letter opened with a reaffirmation of concern and insistence on the "fellowship of the Spirit" between the churches of Britain and India, "which is untouched by differences on the political level." It then set out to summarize British opinion on the Indian problem. It admitted that much opinion in England held that India was not sufficiently consulted before being committed to the war, though there was general resentment at Indian "aloofness" from support of the struggle against the Axis. It insisted, however, that the Cripps offer was "a clear and definite promise of complete self-government, even if that should mean that India left the British Commonwealth of nations." So deeply, it argued, is the British government committed to this offer that it could not be withdrawn or whittled down at the end of the war even if it was wished to do so—and no responsible British leader would wish to do so.

The letter then proceeded to speak of general British chagrin at the rejection of the Cripps offer, of the reasons for British insistence on agreement between Indian communal groups in the framing of a constitution, and of the reasons why the bulk of British opinion has held the National Congress responsible for the disorders which followed the arrest of Gandhi and the other Congress leaders. But, it declared, "we should give a quite wrong impression if we were to leave you with the impression that a mood of righteous self-satisfaction characterizes the British attitude on the Indian question. There is wide-

*The British documents in this interchange agree that one source of difficulty is the great lapses of time which now interrupt practically all communications between India and the outside world. This has been true throughout the war, and with the frequency of air passage between India and England and America there seems no adequate reason for it.

spread concern over the fact that the result of our national policy has been a failure, in the sense that there are few prospects of agreement and that the situation grows steadily worse."

Throughout the long period of deadlock, however, the letter pointed out, there has been much British support, among churches, missionary societies, missionaries and "prominent retired officials," for a reopening of negotiations. The Christian responsibility to undertake "a work of reconciliation" was asserted, the contribution which the Christian church in India had already made to this task acknowledged, and the means whereby the churches and missionary societies in England hope to forward this same cause suggested. The closing portions of the letter discussed the basis for future cooperation of the British and Indian churches in the evangelization of India.

To this approach the response of Indian Christians has been remarkable for its candor. In a reply adopted by Indian members of the National Christian Council on January 31 of this year it is said:

1. We deeply appreciate the spirit which permeates your cordial letter which has brought us assurance of our oneness with you in Christ. We have been greatly moved by your sympathy and by your desire to understand the Indian situation. We share in your anxiety and will try to interpret it to you as we understand the present situation. . . .

2. Educated Indian Christians fully share the national aspirations as well as the estrangement and bitterness aroused by the present political deadlock which dominate the attitude of all Indians. As a consequence a terrible sense of resentment and frustration prevails throughout the land.

3. The resolving of this deadlock should be the immediate concern of all Christian forces in India and in Great Britain. We suggest, therefore, with a full sense of responsibility, the following steps:

(a) The first requisite for a calmer atmosphere is the unconditional release of the interned political leaders, so that they can get together with other leaders to form a national government. We consider it the duty of the government to provide all necessary assistance toward this end.

(b) We feel that the Cripps offer should have been modified to meet the demands of Indian political opinion for the immediate formation of a national government during the period of war instead of being hastily withdrawn. Nevertheless, in our opinion the acceptance of the Cripps offer might have been wise.

(c) The declaration of the Cripps proposals in a more acceptable form should be made simultaneously with the release of the leaders. Steps should then be taken to inaugurate in India national and fully representative governments, at the center and in the provinces.

(d) A clear and unequivocal declaration should be made that the Atlantic Charter does apply to India and that the British government intends to give effect to its provisions.

4. Though the problem of minorities is international, we are deeply conscious of the grievous nature of communal differences in Indian life. We are glad to note that your sympathies are wholeheartedly with us in our desire to see a united and free India in which the rights of social, cultural and religious minorities will be secured. These rights, we believe, ought to be mutually guaranteed by the communities and not safeguarded by external authority. We believe that such guarantees will be forthcoming, when the leaders of all communities work together and share the responsibilities of office.

5. It is our earnest prayer that such a lead should come as soon as possible from Great Britain. We therefore appeal to the churches in Great Britain to do all they can to bring about

such a change in the political atmosphere. This, we believe, is the ministry of reconciliation which is the clear duty of the church, to which you in Britain and we in India are called.

It will thus be seen that these representatives of the British churches and missionary societies acknowledge the failure of British policy in India up to the present, hold that India has failed to understand the full nature of the designs of the British government looking toward Indian independence, and seek a reopening of negotiations. The Indian churches seek the same end, but hold that before there can be much hope for success in such negotiations the imprisoned national leaders should be released, that the Cripps offer should be revised to provide for immediate formation of national and representative governments for the provinces and for India as a whole, and that the action of Mr. Churchill in excluding India from the promises of the Atlantic Charter should be reversed.

As to the last point not much need be said, since the applicability of the Atlantic Charter to any part of the world has been brought sharply into question by the progress of events since the Indian reply was framed. But with Christian opinion in England and India so near agreement on the other points, surely the way is open for a new approach by the British churches to government and a new appeal to British public opinion on behalf of a change of policy in order to break the deadlock which now makes India only another "occupied country."

The Fly on the Railway Train

EDITOR THE CHRISTIAN CENTURY:

SIR: The musician and the poet between them had made a song which would long outlive them. They were exchanging those self-disparagements which modesty and politeness demand on such occasions. In honor they were preferring one another. "I am like the fly on the railway engine," said the poet.

"And what did the fly say? I do not know the story," answered the musician.

"The fly said, 'How swiftly I can move! How everything gets out of my way!'"

The public for the most part would not quarrel with the estimate which that poet put upon himself. The writer of the words is carried along with the mighty engine of the music-maker. He gives him a lift. The librettist may be a competent, diligent and punctual fly, but the musician is the thing. Yet to the perfect song the librettist is as necessary as the musician. But when he looks over his program and sees that a song is now to be sung, what listener asks, "What is the name of the author?" Who, after the first rendering of a new song, calls loudly for the author of the words?

It is a recognized fact in certain circles that Beethoven is carried along by the genius of the famous conductor, Batonini. And perhaps the composer in this case is glad to be carried along by a greater than himself.

But given all that, it is still a salutary thought that we

are all flies on chariots or railway trains or airplanes, though we sometimes forget the fact, and looking around us we are gratified by the speed which we have attained and the open way before us. How quickly I go! How they all get out of my way! What a successful man I am! Self-carried, too!

There is Midas, of whom you may have heard. "I am," he frequently remarks, "an impenitent individualist. I make my own way. And what a speed!" Nonetheless, Midas may be all the time carried along on a vast engine which he did not make; and if he slipped from that engine it would still go throbbing mercilessly through space.

You reply coldly, "Quintus, when will you learn the elementary truths about economics? Midas is not a fly on any engine. He has made the engine; he is its engineer and its fireman. Do be fair to the great financiers. Others labor according to their gifts. They enter into their labors. Each gives according to his gifts."

Perhaps I am doing an injustice to those who are carried along with such speed by their fortunate possession of a certain magical touch which turns all things to gold. But sometime will you assess that touch in ethical values?

The serious error into which all of us may fall is to

forget our hidden helpers. Or to change the metaphor, we think we are moving very fast when all the time the road is moving. We cannot see who is responsible for that because we never think of it. All we know is that we are making a swift progress and that nothing hinders us.

Our philosophers have exposed the self-made man. Every preacher has said long ago, "We are no longer individualists." But the spirit within the old self-made heroes of our youth is not dead. Far from it!

Do you ever hear words like this? "I have beaten out my religious faith for myself! No man has taught me! And see how quickly I move!" I imagine the way out of all such delusions lies through honesty and humility. Humility should lead the "self-made man" to doubt the competency of any man to make himself and to suspect that it is unlikely he should be the one exception. And honesty should supply abundant evidence.

All who really persist in spite of experience in thinking of themselves as heroic, self-sufficient, self-moving, will settle down at last to torpid days among the citizens of the City of Stupidity which lies not far away from the City of Destruction.

Ever yours,

QUINTUS QUIZ.

V E R S E

Before the Great White Throne

HOW will it be, on waking late
From the hyperbole of hate,
From easy murder, nightmare blight?
—The sun is not the color of night.

From torque of mind, from twist of soul,
How shall we view the simple whole,
And with new wakened wonder stare
At perfect round, immaculate square?

And He upon the Great White Throne,
How will He answer when we own:
"These things were from the mighty hid.
Forgive, we knew not what we did!
We were asleep, we were deranged,
But now the heart of man is changed"?

EDITH LOVEJOY PIERCE.

To San Juan Capistrano

A CROSS the wastes of the uncharted skies
The swallows come, on sure, unerring wing
Back to the Mission walls of old San Juan,
That rise in beauty to the blue of spring.
Meeting with confidence the rhythmic call,
They mend the ravage of the winter storm,
Building their nests upon the ivied wall,
Building again upon the walls of God.

Ah, sure, slow rhythm, deep at nature's heart,
Unbroken rhythm of the swinging years,
Why do we stand unanswering—apart—
Beset and blinded by our ancient fears?
Yet may we turn to build our house again
High on the greatness of eternal love;
Through war and anguish, death and suffering,
Rebuild anew—upon the walls of God.

HILDEGARDE HOYT SWIFT.

Last Poem

IT is closing down on me
In the daylight: the last letter
Before the alert; looking west,
Dull daylight skies, training decks,
The pale water where the ship waits.

It is closing down: tonight
Confined to barracks, packs
Rolled, duffle bag crammed
And closed by stamping;
Men gambling, trying to forget
Or looking out—yellow lights
Burn against pitch blackness.

I am ready to go now.
It is a good country
To go away for. No regrets.

HARGIS WESTERFIELD.

How Can We Help Europe's Churches?

By Henry Smith Leiper

MAN does not live by bread alone; but he cannot live at all without bread. The physical need of food and shelter is fundamental, universal, the same for all men. It is neither Catholic nor Protestant, pagan nor Christian. It is not under consideration here. Plans for meeting it are being made by governmental agencies. Anything religious agencies do in this area will necessarily be supplemental.

The outstanding *spiritual* need of the peoples of the Continent is to be given back their history—and in particular their Christian history. Herein alone lies the hope of spiritual integration to replace the awful disintegration which secularism brought on and which nazism made demonic. Spiritual assistance is therefore not incidental and supplemental. It is likewise basic, because man does not live by bread alone.

Recovery from Within

This "return to Christian history" cannot be stimulated artificially from without. Europe is not a mission field in the accepted sense of the term just because it has had a Christian tradition. Its return thereto can be guided only from within. A home mission undertaking with outside aid is very different in its presuppositions from a foreign missionary crusade with inside collaboration. All possible emphasis needs to be placed upon the fact that what is needed in Europe is the former and not the latter.

Those intimately acquainted with Continental life now foresee three main divisions after the war running horizontally throughout the afflicted areas. The first will be conservative and reactionary. It seems all too likely that the British and American governments will throw their weight behind this element. The second will be radical and communistic. Russia will support this faction. The third will be revolutionary in a Christian rather than a communistic sense. It will have its living roots in the soil of the Confessional Church and the resisting church bodies in the occupied territories.

To Give Society Cohesion

This group is all too likely to be misunderstood and neglected by government despite its dynamic quality and immense possibilities. Yet governmental agencies and ministries of information have paid this group the compliment of reporting with meticulous care its many heroic achievements. United Nations propaganda has made much of the fact that the centers of resistance to nazism have been close to the churches if not actually in the churches. The plain fact is that secular-minded governments do not understand what Holland's leading underground newspaper meant when it said recently, "People have discovered that the church is the conscience of the nation."

Christian statesmen at least know that a lively conscience can give society cohesion and a sense of purpose. The significance of this is clear when one recalls that the

elemental technique of nazism has been to destroy all the inner historic ties which have bound society together in the past around certain standards and accepted values. Cultural, economic, political and academic traditions have been attacked. The result has been what was intended—chaos: the shattering of the sense of community and the will for, as well as the techniques of, common action. The point at which this process has failed—where it has failed at all—is at the inner shrine of the Christian conscience.

The task then of the Christian churches outside the Continent is that of assisting the Christian community—still very much alive in Europe, particularly in the parish life—to build itself up with sufficient strength and unity to be the social and ethical cement of a new order. There is, I repeat, no contender for that responsibility save communism.

At the moment communism may be said to have a preferred position. It is for example quite certain that, as matters now stand, communism within the Continent will have more powerful, intelligent, consistent and *politically* effective support from outside than will thoroughgoing revolutionary Christianity. Furthermore, the program of communism will have an undisputed consistency and direct reference to a single directing center of authority. If the question be raised, What about conservative reactionary Christianity? the answer is that there is no reason to expect it to have intelligent or consistent outside support from Christian sources—certainly no *unified* or *authoritative* support, as far as Protestantism is concerned. It may find itself used by political forces of reactionary types. But this does not seem likely to happen on a wide scale for reasons which need not here be discussed.

Plans for Aid

Assuming the willingness of ecumenically minded Christians outside Europe to aid in reconstruction and new construction, what are the lines along which they may most wisely proceed?

That they should proceed unitedly and in a way which assumes common planning is absolutely axiomatic. Otherwise they may unwittingly play the very game Hitler has played, only with a different goal. Without common planning they will be no match for the communists, nor will they take the real measure of their task. It is far too big for any one communion, no matter how strong.

That they should proceed with full regard for the deep spiritual wounds which a proud Continental tradition has sustained seems also clear. Among our European friends there will be a widespread fear of imperialism—economic, political or spiritual. Whatever is done will therefore need to be done under Continental leadership, with the directive center not outside but inside Europe. And what is done must be done by humble and tenderhearted persons who come without the assumption of superior wisdom and with full consciousness of the magnificence of the heroism

which has been manifested under persecution by the leaders of European Christianity.

Specifically, it is proposed to approach this problem of aid to European Protestantism through the creation of a new department of the World Council of Churches for the reconstruction of Christian institutions. This is to be a strong ecumenical center in the heart of Europe, under European direction. As Dr. Ralph Diffendorfer points out in a penetrating paper on the problem, it will seek to do its work "in the spirit of humility and real sacrifice, with no patronizing facets."

New Department Planned

Already the chairman of this department of reconstruction has been discovered in Dr. Alphonse Koechlin, pastor of a historic Reformed church in Basle, Switzerland, and head of the Evangelical Church Council of Switzerland. He is known to many world church leaders as the chief interpreter at the Oxford Conference on Church and State, to others as the vice-chairman of the World Alliance of the Y.M.C.A. Theodore Hume was to have been the first American secretary of this department, and the search for his successor is now in process. At the present writing, plans call for one other American, one man from Britain, one from the Orthodox lands, one from Sweden, one from Switzerland, possibly one from France, and one from the Confessional opposition in Germany.

Linked to this Geneva department are such regional and national organizations as the British Committee on the Reconstruction of Christian Institutions in Europe and the American Church Committee for Overseas Relief and Reconstruction. It is expected that these agencies will cooperate with Geneva in the setting up of the personnel of the department as well as in the securing of funds for its expanding service.

Solid foundations have already been laid through the years of work which the Geneva office of the World Council has directed in aid to refugees, chaplaincy service to the prisoners of war, Bible distribution, and interchurch aid. (The former Central Bureau for European Interchurch Aid has been merged provisionally with the World Council's new department, according to cabled advices received as this is written.) Through such channels as the American Committee for Christian Refugees, the Y.M.C.A., the American Bible Society and the Central Bureau these activities have been supported with funds which from America alone already approximate a third of a million dollars a year. The administration of this work through the most difficult period of the war has demonstrated that the World Council is not merely a blueprint or a debating forum but an actual ongoing instrumentality of united service to which eighty-six denominations already belong.

Denominational Aid

The first task of the new department must be a survey of the extent of the need in each of the lands which have suffered so tragically. This will be carried on in conjunction with the committees in London and New York of which mention was made above. The next step will be to facilitate agreements as to what specific tasks will be

undertaken by the constituent churches along denominational lines and what tasks will be handled as a united effort. That there will be much denominational work is natural and inevitable. If it is done in full consultation and a cooperative spirit it will not detract from the impression of a unified effort any more than has similar cooperation with the Orphaned Missions campaign, up to this date the most significant piece of ecumenical cooperation on record.

What will come after the survey has been made cannot be too definitely said at this juncture. We do not know enough of the character of the situation which it will reveal. The present program of the World Council as provisionally outlined from Geneva by Dr. 't Hooft includes seven major items:

1. Restoration of ruined churches and other buildings of Christian service.
2. Replenishing resources of churches and Christian movements whose funds have been confiscated.
3. Enabling Christian institutions of mercy, such as those which care for the sick, the poor, orphans, the aged and refugees, to enlarge their work in view of the increased need for physical relief.
4. Reconstructing Christian youth organizations which have been disorganized, sometimes under coercion.
5. Providing for the training of a new supply of pastors and lay workers, now sorely depleted, including aid to theological schools and scholarships.
6. Assisting in the production of Christian literature, now almost at a standstill in several countries.
7. Re-establishing the missionary boards in countries where the home base has been undermined by the war.

Since it is clearly impossible to complete plans for such a tremendously complicated undertaking as is here envisaged without further consultation and conference, it is expected that immediately at the close of hostilities or as soon thereafter as possible the World Council staff will set up an enlarged meeting of the provisional committee, including, so far as possible, representatives of cooperating agencies of the churches and other movements related to them. The present expectation is that such a meeting will be held on neutral soil, presumably in Sweden. One of its first acts would be to get the views of the leaders of the churches which have been so largely cut off from free communication with the outside world during the years of Nazi occupation.

Basic Requirements

In concluding this brief outline of the ways in which united efforts on the part of Britain and America, as well as Scandinavia and Switzerland, are being projected, I should like to recall the statement of needs and opportunities which my colleague, Dr. Visser 't Hooft, has formulated. These are of a basic sort and underlie all detailed planning and practical techniques.

First he puts the need of a revival of Christian faith. He thinks it is already in evidence; and he believes, as do all those who know something of the actualities in Europe, that the churches which have not suffered will find themselves being inspired and strengthened by those which have passed through the valley of the shadow of death. The process, in other words, is not a one-way kind of giving. It is, and must be recognized as being, reciprocal.

Second he puts the need of Europeans—Christians as well as all others—to know what the economic and political framework will be in which they have to rebuild their shattered life. Since the determination of this lies with the United Nations, the churches in these lands need now to realize how much pressure is required in order that the plans of the victors shall conform to the high ideals enunciated in such documents as the Atlantic Charter and the Moscow agreement.

Secure World Needed

Third is the need of the European Christians for a realistic hope of a secure, free and ordered world. This is something broader than merely the pattern of European control after the fighting stops. It includes a real implementation of the concept of world community such as is congenial to all prophetic Christian thinking.

Fourth comes the need for leadership. This cannot in the first instance come from the masses in their tragic condition. It may be expected to come from the men and

women who have shown the martyr spirit in their resistance to nazism. This noble company includes both the leaders of the churches and the best of the leaders of former democratic labor movements. These two groups have found each other in a new way during the years of their suffering, and may produce a vital synthesis of religion and labor.

There are some things in this world which stones cannot kill. As the death of Stephen awakened forces which no one had suspected in the mind and heart of one onlooker who was "consenting unto his death," so the martyrdoms of the recent past among the Christians of Europe may be expected to have produced forces which in due time will remake society. It is our task to understand those forces which today are largely hidden, to seek ways of laying our strength alongside these our brethren, of upholding their hands and reassuring their eager hearts as together we determine whether the next period will be not another armistice but the dawning of a real and lasting peace.

'The Fault, Dear Brutus'

By T. T. Brumbaugh

"IN THE NORTH the outstanding Jimcrow institution is the Protestant church." So said Stewart G. Cole, executive director of the Bureau for Intercultural Education, in a recent conference in Detroit. Is it true?

Detroit has now had almost a year in which to think over its interracial debauch of last June. Immediate ascriptions of responsibility for the riots were somewhat as follows: the prosecuting attorney, the then police commissioner and the mayor laid the blame on the Negroes; the Negroes in large part blamed the recent migrant waves of southern whites; the southerners pointed out that a large proportion of those arrested were Polish and Italian Catholics; these in turn made rejoinder that many of the juveniles held for complicity were scions of certain of the city's older families.

All of which has served to convince all but the actual fomenters of racial conflict that there are few living in Detroit who can disclaim a degree of responsibility for what happened last year and what may occur again at almost any time.

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

And this is but a confession that it was the patterns of life and thought which the average Detroiter had in 1943 and still has in 1944 that made and continue to make inevitable such clashes of color and culture. Evidences persist and multiply that Detroit, and other cities like it, want no essential change from things as they have been. By the well known processes of political delay and obstruction, they will prevent, as long as they are not confronted by actual and open rebellion, the realization of reforms which would forestall such disaster.

On June 22, the day the race riots ceased, R. J. Thomas, president of the United Automobile Workers of the C.I.O., publicly named eight procedures which might prevent repetition of such disturbances in Detroit and elsewhere. These were widely acclaimed in both white and Negro circles and heartily endorsed by many religious and cultural groups. To date, eleven months later, only one of these eight proposals has been actualized by city and community agencies, namely, the appointment by the mayor of an interracial commission. However, the first commission appointed by Mayor Jeffries dissolved with his re-election in November on the frankly announced issue of white supremacy, and the more recently appointed commission is so obviously a political instrument that, after several months of existence, no single accomplishment or recommendation on its part has come to public attention.

Commission Only Thing Accomplished

How little such procedures can accomplish by way of meeting problems honestly and vigorously is evident in the manner in which even the housing authorities in Detroit have allowed themselves to be manacled by a ukase from the mayor and his common council that, in providing new housing to accommodate the half-million or more of new population, there shall be "no change" in the existing racial patterns throughout the city. As a result, though new housing has been erected in many areas of Detroit, little of it has been made available for Negro occupancy. Even that little is of a very temporary and inferior quality. In fact, though the housing needs of white war workers have largely been met in recent months, and there are now hundreds of unoccupied family units in certain projects, there is as yet almost no provision for the 13,000

Negro families whose applications have been certified as bona fide war workers by the War Housing Center of the Detroit area.

Negroes Still Poorly Housed

In such a situation, and with three and four Negro families living, three and four people to a room, in old dwellings at high rents, it would seem reasonable to expect the prompt erection of housing specifically for Negroes in certain parts of the city. Yet every proposed site for such projects brings protests from certain interests that "existent patterns" are threatened, even though these *interests* are a mile or more distant. Progress is blocked. For a need of as many as 20,000 houses for Negro occupancy, the secretary of the Detroit Housing Commission reported recently that only "a few hundred" are under construction.

The same objections and obstacles are to be found in almost every other area of reform involving constitutional rights of minorities differing in racial stock from the predominant "white." Though Americans of Japanese descent have received comparatively fair and honorable treatment in Detroit, they find it impossible to reside in many restricted areas. Recently also a mixed Caucasian-Chinese family of 100 per cent American nationality, the father and two sons being in Japanese concentration camps and four other sons in the United States army, was threatened with eviction from one such area restricted to "pure and unmixed Caucasian stock." Such discrimination, it is frequently explained, is not aimed primarily at Orientals, but both residents and lawyers insist they cannot permit other non-Caucasians to dwell in areas from which it is desired that Negroes be excluded.

Restrictive Covenants

Restrictive covenants are a device of the privileged classes of society to maintain that which they cannot otherwise preserve. It is of these classes also that the most influential of our old-line American churches are composed. It is in this manner, therefore, that practices and policies of segregation came to obtain in our churches. For even though at the lower levels of economic and cultural stratification there may be no such color line and citizens work, play, ride and shop together without regard for such differences, most American congregations are affiliated with denominations whose policies are determined by elements desiring such segregation. Hence our almost exclusively "white" and "colored" congregations even within the same Protestant denominations throughout America.

Detroit is probably Exhibit A among northern cities in such ecclesiastical exclusiveness. The writer knows of only one "reputable" church in the city where Negroes have membership with whites and there they are so few as to justify rather than discredit such generalization. It is not at all uncommon to hear of churches where Negro children of their communities have been asked to withdraw from "white" Sunday schools, and more than one Woodward avenue church has felt obliged to decline the use of its facilities for Negro or mixed gatherings. Many have remarked on the relatively small number of pulpit

exchanges between the races in Detroit on Interracial Sunday and similar occasions. Recently, with the most outstanding leaders of the African Methodist Episcopal Zion Church in the city for a fortnight attending their quadrennial conference, out of fifty "white" churches approached, only one opened its pulpit to any of these distinguished guests, and that for a Sunday evening. Even with such celebrated talent as E. Stanley Jones and Paul Robeson on the program, it was found impossible to secure a large "white" church auditorium for a public meeting of what would certainly have been a mixed audience invited to attend the conference.

All this tends only to breed continued prejudice and unrest. It is reported in this article to bring home to those who will read it in Detroit, New York, St. Louis, Chicago, Los Angeles and the nation at large their own share of responsibility for interracial strife. Ringing in my ears as I write are the words of Shakespeare quoted above. But more deeply engraved on my mind and heart as I face my own prejudice and guilt are words of St. John as he thought of Jesus, both of whom were of another race for which too many of us have contempt: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Surely race riots, as well as war, are the judgment of Almighty God upon haughty and perverse civilizations.

To the Youth of Germany

OUT of the night a voice
Rings, rings and is still;
Out of the depths a cry:

"You who were taught to kill,
Youth blinded, cowed and bled,
Who planned your agony?
O brave unnumbered dead,
Have you not seen the Lie?"

"Into the deserts of death,
Into the pits of hell,
Hurled—and at whose command?
Know ye, and can you tell?
Bludgeoned and crushed and made
Robots and beasts, deceived,
Inspired—and then betrayed,
Murdered because you believed!"

"You who have dreamed and died
That Freedom or Fatherland live,
God may forgive our pride;
Can you ever forgive
The crimes of lying knaves
Who drove you forth to die?"

A midnight voice replies:
"We see—too late—the lies;
No longer Youth be slaves! . . .
Answer upon our graves!"

BRENT DOW ALLINSON.

B O O K S

The Drake Conference

THE CHURCH AND THE NEW WORLD MIND, THE DRAKE LECTURES FOR 1944. By William E. Hocking and seven others. Bethany Press, \$2.00.

IT WAS characteristic of Disciples of Christ "as a people" that, when a committee of twelve of their most representative men organized the Drake Conference, which met in Des Moines last February, as a kind of Disciples' Delaware, six of the eight speakers on the program which they set up were from other communions. The whole program was, in fact, built around three lectures which Professor Hocking was giving at Drake University. There could be no better nucleus for a discussion of the church in relation to the issues of the immediate future, and Professor Hocking did not disappoint the expectation of his most admiring friends. He is a realistic idealist who can think with equal clarity of fundamental principles and ultimate objectives and of proximate practicalities. He sounded the keynote of his lectures in the initial statement: "I come today to bring the church a message first of encouragement and second of duty." He stated the grounds for encouragement and outlined the duties under three topics: "Faith and World Order," "Culture and Peace," and "Statesmanship and Christianity."

From this high level of affirmative Christian statesmanship, the conference dropped sharply to the plane of urbane and sophisticated cynicism in the address of Sir Wilmott Lewis, head of the Washington bureau of the *London Times*, whose edifying final paragraph with the conclusion that "man may be smaller than his aspirations but should not be allowed to forget them" could not efface the impression that the insoluble problems of democracy, of which the press is "the most insoluble," reduce the reasonable hopes of well meaning men to an almost invisible fraction of their aspirations. All this, phrased with the utmost suavety, may be compared with the dissonance-amid-harmony which makes modern music interesting. It is good for a conference on Christianity and the world's future to hear a harsh note so sweetly and almost nonchalantly sounded.

Other speakers discussed specific problems or areas of conflict. Searle Bates, one of the best informed and most judicious authorities on China and now Far Eastern consultant to the International Missionary Conference, spoke on prospects and duties in the Orient; Baez Camargo of Mexico, on inter-American relationships; Cleo Blackburn, a Disciple Negro leader and superintendent of Flanner House in Indianapolis, on "Peace Begins at Home," without special emphasis upon the race question; Georgia Harkness, on the racial issue, considering basic principles with particular application to the attitudes of white Americans toward Negroes and Asiatics.

In the last two addresses attention is directed again to the total topic indicated by the title of the volume. Walter Van Kirk gives a one-two-three (to the number of six) answer to the question, "How Can the Churches Work for Peace?" Not that he claims to have the answers to all the questions raised by these answers. Nobody has. But his analysis is crisp, clear and practical. To boil it down to a bare outline, the churches can: have an informed mind on world problems; be vigilant with respect to current international developments; work for interchurch cooperation and unity; oppose postwar settlements based on hatred and revenge; re-establish fellowship with Christians in other lands as quickly as possible after the war; "energize with spiritual

purpose the postwar planning . . . by making new men and new women and by generating and making available to the world the spiritual power which alone can achieve a synthesis of conflicting loyalties for the common good." After that, it is a natural transition to the closing chapter by Dr. Rufus Jones on "The Church and the New World Mind." Perhaps all that need be said of this is that it is characteristic of its author.

As to the conference at which these addresses were presented (except the last, the author of which was unable to attend), it should be said that it was preceded by careful studies of special fields of interest by selected groups in several cities, and that the presentation and discussion of the reports of these seminars constituted a substantial part of the proceedings. This material is not included in the present volume. It is issued in mimeographed form under the title, *Seminar Findings* (Commission on World Order, 222 Downey Ave., Indianapolis, 35 cents). The volume of addresses and the "Findings," taken together, constitute an excellent guide for study in any church or other interested group.

W. E. GARRISON.

Books in Brief

CHINESE READER FOR BEGINNERS, WITH EXERCISES IN WRITING AND SPEAKING. By *Shau Wing Chan*. Second Edition. Stanford University Press, \$4.00.

This already excellent guide for the beginning student has been improved, in its second edition, by an added English-Chinese glossary, a table of the 214 radicals, and some helpful expansion of the explanatory text. The volume is unusually attractive in its arrangement and clear in its topography. There is now available a set of 743 "flash cards" (\$3.00) covering the entire vocabulary of the readings and exercises. These will happily supersede, for this reviewer, the set he made for himself. By way of comparison with the *Hua-Wen-Ch'u-Cheh* (reviewed May 10), it may be said that the latter gives translations of its reading lessons and fuller notes on characters, grammar and oral usages, and that its flash cards—1,200 plus about 100 with sentences and proverbs—give the radical and Soothill phonetic of each character but are less convenient in form and give fewer compounds. Chan's book has two glossaries, which the other lacks, and exercises to write as well as to read. An alphabetical glossary of romanized forms would be a help.

THE ROAD TO TEHERAN. THE STORY OF RUSSIA AND AMERICA, 1781-1943. By *Foster Rhea Dulles*. Princeton University Press, \$2.50.

Russia has never had a government that the people of the United States could approve or even do business with except by shutting their eyes and swallowing hard. Yet a good deal of business was done even before lend-lease reached its present gigantic proportions, and more will be done in the near future—political and diplomatic as well as economic business. Mr. Dulles gives a solid historical narrative of the relations between the two countries, with no obvious motive of selling a bill of goods or any other except to tell the American people what they ought to know about our past dealings with a country with which our future dealings are sure to be important. The story begins with the mission of the New England blue-stocking, Francis Dana, accompanied by fourteen-year-old John Quincy Adams as his secretary, to the court of Catherine the Great during

the Revolutionary War. It was to the credit of these two innocents abroad that they got nowhere amid the intrigues of that amazing court. From that time on, Russia had a tsarist government which we did not like and which we frequently bracketed with the sultan's Turkey as representing tyranny at its worst. After 1917 she had a communist government which many of us liked even less. But it is not coloring the record to match a present political necessity for collaboration if one says that we have always had a profound respect for the Russian people who, we thought, deserved a better government than they had. That feeling of friendship for the people has undoubtedly increased in recent years, and it will be a factor in facilitating agreements between the governments.

Books Received

The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary. By Bruce M. Metzger. University of Chicago Press, \$1.50. A technical study, part of a Ph.D., thesis, in New Testament textual criticism. The particular problem was to determine the nature, affiliations and origin of the text of the indicated portion of the lectionaries used in the Greek church, by a comparison of the variant readings of many manuscripts with each other and with the textus receptus and the Western and Byzantine texts of the Gospels.

For the Good of All. By Gilbert M. Tucker. Revell, \$1.50. The subtitle is, "War, Taxes and Politics in the Light of Ethical Principles." The ethical principles, as well as the principles of taxation, on which the argument rests are those of Henry George's single tax. The basic idea is that every man has an absolute right to the possession of all that he produces, and that taking any part of it from him, by taxation or otherwise, is injustice. To this theoretical argument are added many practical considerations designed to prove that society's disorders, including war, will be eliminated by abolishing taxes other than those on natural resources (of which land is the chief), by rejecting all forms of "planned economy," by refusing to permit government to give special favors to any class, and by establishing absolute free trade.

The Radiant Life. By Rufus M. Jones. Macmillan, \$2.00. A volume of papers and addresses on various themes, but knit into a unity by the author's own radiant life and faith. One chapter was an essay in the *Atlantic Monthly*, one was a Harvard Ingersoll lecture on immortality, one is a revision of an article on mysticism in the *Hastings Encyclopedia*.

Farewell to Tharrus. By Catherine Macdonald Maclean. Macmillan, \$2.50. Everybody who read *Seven for Cordelia* and *The Tharrus Three* has been waiting for another chronicle of Tharrus farm and the Scottish slum children brought there by the war. And here it is, carrying events down to January 1, 1943. Unlike its predecessors, it does not make the children the center of attention. It is a summing up of the changes the war has brought to the community, and a celebration of the things the war cannot touch because nothing can touch them—the beauty of nature and the inescapable love of man for his kind. Miss Maclean announces that this is the last of the series. One hopes that, a year hence, she will change her mind.

One Hundred Great Years, The Story of the Times-Picayune from its Founding to 1940. By Thomas Ewing Dabney. Louisiana State University Press, \$4.00. (To be reviewed.)

Plea for Liberty. By Georges Bernanos. Pantheon Books, \$3.00. (To be reviewed.)

Men of Liberty, Ten Unitarian Pioneers. By Stephen H. Fritchman. Beacon Press, \$1.75. Simple but well studied biographies of ten liberal thinkers who may be called Unitarians, in a not too strict sense of the word. Servetus, Faustus Socinus and Francis David were sixteenth century leaders. John Biddle was a seventeenth century English exponent of the doctrines of the Racovian Catechism. Priestley, Jefferson, Channing, Emerson and Parker need no introduction. Magnus Eriksson was a nineteenth century Icelandic independent. The book was written especially for young people. Footnotes explain such obscure allusions as those to the

Dies committee and a "sixty-four-dollar question." The late Hendrik Willem Van Loon drew the illustrations.

Slavery and Freedom. By Nicolas Berdyaev. Scribners, \$2.75. (To be reviewed.)

Christianity and Democracy. By Jacques Maritain. Scribners, \$1.25. (To be reviewed.)

CORRESPONDENCE

The Montgomery Ward Case

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Battle of West Chicago Avenue" is at least misleading. Montgomery Ward filed 36,000 applications for preference ratings on supplies with the WPB, which at least indicates its own assumption that it is an "essential" industry. Is it less "essential" now that it declines to comply with certain demands of the War Labor Board?

And further, the same "army" took over the railroads with a minimum of protest when the workers failed to agree with an order from the War Labor Board. Is the President less a dictator when he "dictates" to thousands of workers than when he exercises his war authority on a single individual who happens to be a manager? If workers can be "forced into line" it would seem that you could easily understand and even appreciate what happened to Mr. Avery.

Needham, Mass.

FRED I. CAIRNS.

Bewilderment in Honolulu

EDITOR THE CHRISTIAN CENTURY:

SIR: Precision bombing having proved impossible or inadequate, our air force is now resorting to demolition and saturation bombing for the purpose of destroying whole areas. Will some of the ministers and theological professors who have found it possible to justify the methods of war please explain how good or blessing can come from a victory achieved by the deliberate and studied slaughter of civilian populations, some of them our own converts to Christianity, as in the case of the Marshallese Christians? Or have the Jesuits been right, after all, that the end justifies the means? Many of us are puzzled.

Honolulu, T. H.

OSCAR E. MAURER.

From 'Peace Now'

EDITOR THE CHRISTIAN CENTURY:

SIR: The latest debate between Mr. Muste and your journal concerning the pacifist position in time of war has referred to the Peace Now Movement at several points in ways which we wish had been more enlightened. Your advocacy of your respective outlooks suggests that you are both victimized by the "fallacy of the forgotten alternative" that leads you to overlook the third possibility represented by the Peace Now Movement.

As we see it: (1) Some Americans want a just peace after a crushing military disaster has been inflicted upon the people of the Axis; (2) others want it offered in advance (certain Socialists and apparently Mr. Muste in an unguarded moment!) as a means of psychological warfare to induce the people of Japan and Germany to rebel against their present rulers and thus aid an Allied triumph; (3) and some—like the advocates of Peace Now—want the United States to proclaim fair and reasonable peace terms at once as a basis for an immediate armistice and simultaneously invite representatives of all nations without discrimination to a world conference for achieving these conditions.

It is an exceedingly strange pacifism that refuses to support position 3 merely because some wholly respectable conservative non-pacifists also endorse it for good rational, humanitarian, patriotic, or even "selfish" motives. Equally unpacifistic is a pseudo-liberal "wedge-driving" policy (No. 2) for violently separating the Axis masses from their governments; in that case, the pacifist is placed in the impossible position of promoting armed revolu-

tion or civil war. A pacifism that does not mean peaceful social change comes dangerously near to meaning nothing.

The charge that the Peace Now Movement is "defeatist" is faulty. All we assert is that there is no *decent* national objective that could not equally well be reached by group negotiation in place of combat to the death. It is wholly unscientific to say it can't be done until we try—and we haven't tried. Since when is it more democratic or Christian to seek certain worthy goals—incidentally, what are they?—by clubbing another into submission merely because one is the stronger? Factually, our administration's demand for the unconditional surrender of the foe also includes the unconditional surrender of the American citizen who is asked to sign an international blank check, pledging his blood and treasure in behalf of commitments he knows nothing about, and might not approve if he did (*vide* Italy).

Presumably all who are opposed to Peace Now are in favor of peace-the-day-after-tomorrow. Until then, millions more must be slaughtered. Why?
Cambridge, Mass.

GEORGE W. HARTMANN,
Chairman.

The Methodists and War

EDITOR THE CHRISTIAN CENTURY:

SIR: The Methodists assembled in General Conference recently repudiated their Christian witness for peace. Since, by definition, the Church of Christ cannot be at war, it seems to me that the General Conference rather effectively has rendered the Methodist Church little more than another secular group.

Williamsburg, Va.

JOHN M. GESSELL

Disturbed Presbyterians

EDITOR THE CHRISTIAN CENTURY:

SIR: The excellent article by my friend Dr. Hudnut, with whose honored father I was much more intimately associated, deserves on the whole warm approval from all groups of Presbyterians. All who think are disturbed by Presbyterian shortcomings at the points he mentioned; also at another point—Dr. Hudnut's added shortcoming!

My good friend must have "nodded" when he wrote the paragraph numbered "1" telling the General Assembly which meets this month what it should do. He certainly fell far short of facing facts when he advises that the assembly should make it "abundantly plain that any of our churches in the south which choose to unite with the Southern Presbyterian Church are free to do so, and will receive the blessing of their ecclesiastical authorities." They have always been thus free. Some have exercised their freedom, just as some "U.S." churches have exercised theirs and united with ours. But does Dr. Hudnut really mean that sectionalism and sectarianism can be the more quickly overcome by inviting thousands of members of a national church, with a broadened creedal statement, to leave its membership and unite with a branch of the Presbyterian family which has always been sectional, and which moves much more slowly toward making the words of its creedal statement accord with its broadened belief?

Surely Dr. Hudnut forgot his history. In large parts of the south many of our churches were in existence long before that "major schism that is over eighty years old" and integral parts of the "U.S.A." communion—the mother church. I will not ask space to prove the point, but to be concrete: Should we ask Maryville College and the church at Maryville with over 1,000 members (both more than a century old) to go with our blessing?

Most of the other U.S.A. churches in the south were, until 1906, parts of the Cumberland Presbyterian Church. Having reunited with the mother church, should we now (in order to further unification) invite them to disunite? Do we forget that the "C.P.'s" constituted a national church always? The false view that it was confined to the south is very common. It was not. At the time of union (look at your map) it had in the states of Arkansas, Mississippi, Alabama and Georgia a total membership of 23,491; but in the states of Illinois, Indiana, Ohio and Pennsylvania its total membership was 33,280. In the "border states" of

Missouri, Kentucky and Tennessee it had 83,888 members, probably divided about half and half with respect to political affiliations. This is of even greater significance: While the mother church, along with Methodists, Baptists and others, divided on sectional lines, the Cumberland Presbyterians did not divide at all but continued a national church after the war! With such a record, would it not be progressing backward to ask them to rearrange themselves on sectional lines?

Nashville, Tenn.

JAMES E. CLARKE.

Asiatic Church Council Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Hudnut on "What is Disturbing the Presbyterians?" contains much food for thought for any Protestant, regardless of his affiliations. Apropos the third action which he proposes for consideration by the General Assembly, may I make some observations? I quote: "Propose to each denomination active in the Federal Council that together they form a more perfect union by delegating to the council the authority and the money to carry on such major enterprises of the Protestant Church of Christ in America as can be more effectively and economically handled by a single agency, namely: a. The overseas administration of all their foreign missions."

Regarding the main proposal I would say that, in principle, it is worthy the highest Christian statesmanship. In its application to "the overseas administration of all their foreign missions," it is not adequate to meet a far more serious problem confronting Western Christianity. That problem is this: freeing the Asiatic Churches of Christ from all subservency to the authority, administration and spiritual supervision of Western Christianity. The only adequate solution for the present crisis is the organization of a Federal Council of the Churches of Christ in Asia, co-equal in authority with the Federal Council in America, each independent in its own field, each vested by the churches with such administrative authority as Dr. Hudnut proposes.

Create the Federal Council of the Churches of Christ in Asia, together with our own Federal Council, and what may we envision? Two mighty pillars upon which we may hope to see built in the not too distant future the World Council of the Churches of Christ, now waiting its full fruition. In such a body the dynamic power of Christ and his love might at last realize its fullness of life and power. And the far-off dream of seer and prophet, of the time when "the rule of the world has passed to our Lord and his Christ," will begin to take form and substance.

Hartford, Conn.

G. TELFORD ERICKSON.

A Congregational Unitarian

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you make a slight correction in the item about my being received into the ministry of the Congregational Church? I have not left the Unitarians. I remain minister of First Unitarian Church, Houston. The Texas Congregational conference in receiving me made a gracious gesture in the direction of church unity. In this part of the world where neither Congregationalists nor Unitarians are numerous it is common for them to attend the church nearest like their own when there is no local church of their denomination.

Houston, Texas.

JOHN CLARENCE PETRIE.

Baptist Give and Take

EDITOR THE CHRISTIAN CENTURY:

SIR: The anticipated trouble among Baptists during the Northern Baptist Convention revolves, it would seem, around these two foci: (1) There is a group that would like to dictate the policies of the denomination. (2) There is another group whose primary object is to dictate the Christian thinking of our Baptist people. It might be well for both groups to be a little more conciliatory and humble. We must all give and take, because at best we know only in part.

Philadelphia, N. Y.

G. M. REID.

Refugees Form Scots' Problem

Permanent Disposition of Hundreds Escaped from Europe Subject of Study—Forced Labor Grows

(Correspondence from Scotland)

EDINBURGH, March 27.—On March 20 there was held in Edinburgh, under the auspices of the Scottish National Council for Refugees, an all-day conference to consider the refugee problem. The Earl of Elgin was in the chair, and the speakers included men prominent in public life, such as Sir William Y. Darling, the lord provost of Edinburgh, and Sir Hector Hetherington, principal of Glasgow University. Reports were given regarding the many thousands of refugees who, from 1938 onwards, poured into this country. Many of these were children, and it was interesting to hear that in both school and college the great majority of these had "made good." What will be the future of these refugees? Many, it is hoped, will return as doctors, teachers, engineers and so forth to help in the rebuilding of their own lands. But there are many from Germany itself—especially those with even a trace of Jewish blood—whose childhood memories are so bitter that they never wish to see their native land again. Some have told me how the fear of being sent back when the war is over haunts their dreams. The problem will be to decide how many this country can absorb, and for how many a permanent home will have to be found elsewhere.

Scottish Girls Work in English Factories

The compulsion to take part in some form of essential industry extends to women as well as to men. This has not been resisted. Indeed a prominent member of the labor ministry in Scotland told me recently that he had been amazed how loyally the demands made by government had been complied with. Grumbling there might be about the task allotted, but no attempt at dodging or escape. This was true of rich and poor alike. (He told me that within a few days of their return from India the young daughters of Lord Linlithgow, recently retired viceroy of India, had reported at the labor office to register for national service.) One thing, however, has created a certain amount of feeling in Scotland, and that is the drafting of some thousands of Scots girls to England for work in the factories of the Midlands. Though everything possible is being done to provide decent hostel accommodations and spare-time amenities, it is a trying experience for many girls to be thus uprooted and transplanted. Here again the church has had to step in. The Women's Home Mission of the Church of Scotland has its own agents working in these areas, keeping personal touch with the girls, organizing clubs and religious circles,

as well as encouraging them to attend services held according to their own traditions by visiting Scottish ministers or by ministers of the English Presbyterian Church.

* * *

'Bevan Boys' Enter Coal Mines

One new feature in the present struggle is that "total war" involves conscription not only for the army but for industry. It may not be called conscription—the offices of the ministry of labor "direct" men to work of national importance—but it amounts to pretty much the same. No one physically capable of work is allowed to remain idle, and the limits of choice are very narrow. Unnecessary work is barred. The urgent need for keeping up the coal output led recently to actual conscription for work in the coal pits. As most young men when they come to the "call up" age would rather join one of the fighting forces than go to the mines, the selection for the latter is made by ballot. The result is certainly democratic. Lads from the most expensive public schools have served their apprenticeship alongside laborers' sons, and now these work side by side in the pits. Like so many war developments this has meant a new job for the church, and the presbyteries in the mining districts in Scotland are tackling it. The lads are met on arrival in their area; touch is kept with them in their camps and hostels; every hospitable effort is made to insure their social and spiritual welfare.

* * *

African Civilian Guard

One item of news from our missionaries in South Africa has been received here with much interest. A year ago in the native "locations" at Johannesburg crime and violence among the Africans had reached such a pitch that the maintenance of law and order was presenting a problem to the authorities. It was decided to try a bold experiment. Africans were invited to enlist in a voluntary, uniformed but unpaid service to be called the Civilian Guard, and the organization—entirely native except for one or two white officers—was entrusted with the maintenance of order. Now, after a year, Maj. J. R. Hoggan, the originator and commanding officer of the guard, has reported that the work of this volunteer police has been so successful that crime has been reduced by 75 per cent and assaults by half.

* * *

Candidates for Ministry From the Forces

A few months ago a small committee under the convenship of Prof. Donald Baillie was set up to receive names—passed on by chaplains in the forces—of men thinking of offering themselves for training for the ministry. Already some 240 names have been received, and all such inquirers are being informed as to the course of studies and kind of training that will be required of them. Where their circumstances make some study possible, they are also being directed as to present reading.

GEORGE CARSTAIRS.

Alabama Defeats Racist Campaign

Reproves Candidate Who Raised Issue Of White Supremacy—Bishop Says Bigotry Is Again on Increase

(Correspondence from Alabama)

BIRMINGHAM, May 4.—United States Senator Lister Hill two days ago won by 25,000 votes a smashing victory for re-election against State Senator James A. Simpson. One of the main issues held before the people by Simpson was that of white supremacy. The veteran political writer of the *Montgomery Advertiser*, Atticus Mullin, said in a front-page article the day before the election that the campaign "reached the lowest pitch of any senatorial campaign in the last 40 years." He charged that millions of dollars were scattered over the state at the last moment to sway the voting for Simpson and to destroy Roosevelt and the Democratic party. The *Roanoke Leader* supported Simpson early in the campaign and then turned to Hill because of the "mud-slinging tactics" of the Simpson promoters. Each group in the hot and bitter campaign accused the other of being the one to raise the race issue.

* * *

Declare People Reprove Race-Baiting

Simpson said in his newspaper and billboard advertising that a vote for him was a vote for white supremacy. In his speeches he played up the race issue and accused the Roosevelt administration of trying to break down the southern tradition on the place of the Negro. Evidently many of the voters resented appeal to prejudice and fear such as Mr. Simpson made. An editorial in this morning's *Birmingham Age-Herald* says: "Not to revive one of the ugliest episodes in Alabama history but to keep the record straight, it must be pointed out that the injection of the race question into this campaign was really an attempt to attain by prejudice what could not be achieved by fairer means." The *Birmingham News* said yesterday in a column editorial on Hill's victory: "The result is a sharp repudiation of the extreme and dangerous agitation of sheer racial prejudice. That the people have solemnly reapproved that sort of thing is clear and profoundly reassuring."

* * *

Governor Says Race Is State Problem

Gov. Chauncey Sparks last night spoke to 700 Negro churchmen at a meeting of the General Connectional Board of the Colored Methodist Episcopal Church in the city auditorium here. He said: "I should like to see the south let alone. I should like to see somebody arise to preach non-interference, to advise all who would come down here to reform the races that they had better stay away—that all they are doing is . . . forcing the white man to become more conservative and to agitate the

Negro. . . . I hold that the leaders of the two races in the south can solve what many undertake to exaggerate as a difficult problem. For it must be recognized that the race problem involves the white man as well as the colored man. It isn't a Negro problem alone."

Catholic Drive Admitted To Have Failed

At a recent Birmingham meeting of the Holy Name Society, Bishop T. J. Toolen of Mobile warned almost 1,000 Catholic men from over the state against the return of bigotry. They were told to "prepare now by uniting now for the rise of bigotry and hatred of things Catholic that will surely follow." More than a year ago the bishop came to Birmingham to help raise money to build a Catholic high school. Recently he stated in the *Catholic Week* that the drive is a failure. Protestants and Jews were called upon to help in raising the money. The bishop reports that only 508 of a total of 1,865 pledges have been paid in full. He declares: "This is a sad showing, a sad reflection on the loyalty of the people of Birmingham for their church. If you do not intend to pay, will you please let us know, so that at least we may save the cost of sending you a notice. . . . Thus far this drive has been and is a failure."

Debate Military Training After the War

Recently 3,500 people gathered at the municipal auditorium and heard a debate on "Shall we have military training after the war?" George V. Denny had brought his Blue Network program here. The four featured speakers were President N. C. McPherson, Jr., of Wesleyan College, Macon, Ga.; Rep. John M. Costello of California; Frank McAllister, a member of the American Civil Liberties Union; and Delacy Allen, attorney and former vice-commander of the American Legion. Establishing universal military training would "serve notice on our enemies that we expect to back up any peace we make with strong arms," declared Mr. Costello. Allen pointed out that obligatory military training would be "the greatest adventure in mass education ever tried in the United States." McPherson termed compulsory military training "the indoctrination of young men in the fascist philosophy of militarism," and pointed out that compulsory military training "has never prevented wars." Frank McAllister said that adoption of universal military training would be turning our back on "the dream and hope for mankind embodied in the Four Freedoms, the Atlantic Charter and the declarations of every democratic leader in the world, and the acceptance of a propaganda of defeat and despair."

ACTON E. MIDDLEBROOKS.

C.O.'s Admitted to Citizenship

In the district court at Tacoma, Wash., Federal Judge Leavy recently granted citizenship to William R. Kinlock and William McKillop, conscientious objectors serving in the army medical corps. Judge Leavy ruled that their army service made them eligible for citizenship despite past Supreme Court decisions denying suffrage to those refusing to bear arms.

W. E. SANGSTER

The Path to Perfection

"A fresh, stimulating, and entirely competent study of Christian perfection as taught by John Wesley. The Biblical, theological, and psychological aspects of the teaching are carefully considered. . . . Dr. Sangster has raised an issue for every Christian. That the book comes to us from an air-raid shelter, in which it was a nightly task for two years, certainly does not detract from its significance!"—*Edwin Lewis* \$2

ALBERT C. KNUDSON

The Principles of Christian Ethics

"Nothing else in our religion today is under such a strong spotlight as its ethics. The relationship between Christian faith and ethics for the individual in his social, economic and international affairs, and in many other directions is being eagerly sought, and differences are being debated in editorial columns, by radio and in political campaigns. Here, Dr. Knudson gives answers which are scriptural, convincing, complete and encouraging. . . . This is a volume to be read carefully, meditated upon frequently, and referred to often."—*Union Seminary Review* \$2.75

KARL RUF STOLZ

The Church and Psychotherapy

"This is a book for Christian laymen as well as ministers. The mature reflections of one so well oriented in medical and pastoral psychology will serve as the next stepping-stone by which ministers and physicians may conquer the gulf of misunderstanding and ignorance which separates the two professions. *The ministry of Jesus was coextensive with the needs and capacities of men*, and the Church is called to the same full service through the vocations of its members."—*Andover Newton Theological School Bulletin* \$2.50

EDMUND DAVISON SOPER

The Philosophy of the Christian World Mission

"A basic study of Christianity itself and of the foundations on which the Christian world movement rests. It begins with a restudy of the Bible as the book of universal religion, reviews the rise and course of the Christian world mission in history, explores the meaning of the other religions with which Christianity comes into contact, analyzes the factors which make Christianity indispensable to mankind, and outlines a strategy for the Christian movement in relation to the world situation of today."—*Religious Book Club Bulletin* \$2.50

At Your Bookstore

Abingdon-Cokesbury Press

Nashville 2, Tennessee
PRICES SLIGHTLY HIGHER IN CANADA

EACH IN HIS OWN WAY

Every minister who considers it important to save the democratic process, the basic freedoms and the spiritual ideals of America as a climate in which Christianity can best develop, must help sound the alarm against pagan statism—in his own way.

Every minister who believes that above political partisanship and personalities there are spiritual principles at stake in trends which have been developing in America, has a responsibility to be counted on behalf of those spiritual ideals—in his own way.

Every minister who understands the priority of basic freedom over promised security, who knows the experience of Rome under Diocletian or Egypt 600 years earlier, recognizes their tragedies in the making here now and has a responsibility to help prevent them in America—in his own way.

Every minister who knows that the righting of great wrongs requires "blood, sweat and tears" will not be afraid to challenge his followers to hard and courageous action in righting our trends—in his own way.

Every minister who believes that the basic freedoms—free speech, free pulpit, free assembly, free enterprise and free press are interdependent and vital will make his influence count on their behalf—in his own way.

Spiritual Mobilization does not undertake to tell ministers HOW to do this job. Pastors of small churches, large churches, different denominations and different areas will naturally follow varied techniques. We just consider the issue vitally important and we know ministers are apt to stand mute instead of being counted in these matters.

Any clergyman desiring to have his name on our mailing list for bulletins, etc., without cost or obligation, use the tear-off below or write—

JAMES W. FIFIELD, JR., D.D.
Founder and Director

ADVISORY COMMITTEE

Roger W. Babson, Statistician
Dr. Paul F. Cadman, Economist American Bankers Association
Upton Close, Author and Lecturer N.B.C. and Mutual Networks
Dr. Donald J. Cowling, President of Carleton College
Ely Culbertson, President World Federation, Inc.
Dr. Cary Eggleston, Heart Specialist
Dr. Will Durant, Philosopher, Author and Lecturer
Dr. Edgar J. Goodspeed, Bible Scholar and Author
Hon. Albert W. Hawkes, United States Senator
Dr. Douglas Horton, General Secretary Congregational and Christian Churches
Eric Johnson, President United States Chamber of Commerce
Rev. Harold M. Kingsley, Negro Leader
Dr. John A. Mackay, President Princeton Theological Seminary
Dr. Robert A. Millikan, President California Institute of Technology
Dr. Alfred Noyes, Distinguished Poet
Dr. Norman Vincent Peale, Minister Marble Collegiate Church, New York City
Hon. Norris Poulson, United States Congressman
Dr. Robert Gordon Sproul, President University of California
Dr. Ray Lyman Wilbur, Chancellor Leland Stanford University
Dr. Mary E. Woolley, President-Emeritus Mt. Holyoke College

SPIRITUAL MOBILIZATION

411 W. 5th Street—Dept. CC
LOS ANGELES 13, CALIFORNIA

I am interested in the program and purposes of Spiritual Mobilization. Please send me information how I may help further this work. I understand there will be no financial obligation whatsoever.

Name _____

Church _____

Street _____

City _____

State _____

Britons Hail Future Queen

Princess Elizabeth's Birthday Averts
Possibility of Regency—Agitators
Suppressed by New Regulation

(Correspondence from England)

LONDON, April 18.—Princess Elizabeth came of age, according to the constitution of Great Britain, on April 21, when she attained the age of 18. This was an event of importance to the British people. Until that day the death of the king would have involved a regency. Now the princess would at once succeed to the throne. Everywhere there is hearty good will toward the princess. It is recognized that the king and queen have wisely planned her training so that she has been prepared for her high destiny. "Janus" writes in the *Spectator* that "the princess represents essentially the postwar generation. The outlook of a daughter of a palace can obviously not resemble closely the outlook of a daughter of a wage-earner's home but in fundamentals . . . the princess may be counted on to share the outlook of her generation."

British Diet Is Restricted

There is a special interest for us in the report issued today dealing with "What do they eat in the United States, Canada and the British Isles?" It is noted that it was in the first half of 1941 that the food intake in these islands was at its lowest and there were signs of impairment in health. There was improvement when the lend-lease supplies began to arrive in the second half of that year. In general it is shown that "the United Kingdom diet is less attractive, less varied and less convenient to prepare than that of the United States and Canada." But while there are many such concerns, they are all of less moment than the most serious of things at hand, the impending invasion of Europe.

Adopt Strong Policy Toward Strikers

The recent strikes in the coal and shipbuilding industries are now over. They have caused much anxiety. But the government has issued a regulation which will enable it to deal drastically with agitators who may seek once more to incite workers to similar strikes. The recent strikes were unauthorized by the trade unions and indeed were most strongly condemned by them. The government and the trade unions have now agreed to settle disputes by compulsory arbitration under the "Condition of Employment Order." The new regulation safeguards the rights of trade union members to speak their minds freely at their own meetings. The minister who has been compelled to issue this regulation is Mr. Bevin, himself the most loyal champion of trade unions. The Labor party, which he consulted beforehand, will support him.

Labor Members Ask for Reconsideration

A number of members of the Labor party in Parliament have presented a

"prayer" that the regulation be rescinded. This will occasion a debate on the subject, but if it leads to a vote the parliamentary Labor party will vote with the government. The general public sees two things clearly enough: the peril to the war effort which would be occasioned by the disintegration of political Labor through the irresponsible action of certain workers, and the loss which the trade unions would suffer if this disintegration went on. Labor has won the right of collective bargaining. This is in real danger if each district, or even each pit or yard, can act for itself. It is probable that the freedom which the regulation allows will be made clearer in the forthcoming debate.

* * *

And So Forth

Today it is announced that for military reasons severe restrictions have been imposed on travel from this country. Nobody will be able to travel overseas except for business of urgent national importance.

The deliberations of the International Labor Office in Philadelphia have been fully reported in our press. The average man can realize their importance, but there are few who are competent to read and even fewer to understand the joint statement of monetary experts.

A four-year agreement has been signed by the owners and miners in the coal industry and both together are working out a number of financial problems.

Among other matters which continue to press for attention is the necessity of making much more of science if we are to recover our commercial prosperity. Town planning and housebuilding can hardly be postponed indefinitely.

EDWARD SHILLITO.

Most London Congregational Churches Damaged

Religious News Service reports that of London's 225 Congregational churches, 160 have been damaged by bombing, with 60 completely destroyed.

Mennonites Welcomed To Mexico

Mexico has welcomed a new colony of Mennonite settlers from Canada to farms in the state of San Luis Potosi. Pledges have been given that the pacifist scruples of the colonists will be respected.

Chicago Friends Open Clothing Depot

The American Friends Service committee has opened a depot for receiving clothing for European refugees in Room 1010, 189 West Madison Street, Chicago. Church people and others having clothing for persons of all ages can send it through this depot. Considerable amounts have already been forwarded to Philadelphia, whence it is placed on shipboard for Europe. The Chicago depot has the clothing cleaned. Volunteer workers repair clothing needing repairs. At present a sizable amount of clothing in need of mending has accumulated. Women who sew are asked to visit the storeroom on Mondays or Fridays. A sewing room for this purpose is also open on Tuesdays and Thursdays at the Y.W.C.A., 59 East Monroe. Work is now going on on clothing which will be distributed in the wake of the invasion in Europe this fall and winter.

Atkins Rounding Quarter-Century

Cincinnati Church Council Unanimously
Asks Executive Secretary to Carry
On Distinguished Career

(Correspondence from Southern Ohio)

CINCINNATI, May 3.—The annual meeting of the council of churches of Greater Cincinnati, which is to be held in Christ Church next Monday, promises to be largely a celebration of the 25 years as executive secretary which Henry Pearce Atkins is completing. The council will learn that it now has more churches in its membership than ever before, more contributors to its budget, and the largest income in its history. Dr. Atkins has been unanimously asked to continue his great work. The headquarters committee has also commended the work of his associate, Harry K. Eversull, former president of Marietta College. The only contemplated change in the staff of the council will be the election of Mrs. Duane R. Hanna, for some years supervisor of summer vacation schools, to succeed Dorothea K. Wolcott as director of religious education. Miss Wolcott becomes supervisor of weekday church schools for the state, serving on the staff of the Ohio council of churches.

* * *

Cincinnati May Lose Methodist Bishop

Cincinnati Methodism is proud that, in this year of the General and Jurisdictional conferences, its bishop, H. Lester Smith, is the president of the Council of Bishops. Bishop Smith is expected to preside over the sessions of the Ohio annual conference, which convenes in Broad Street Church, Columbus, May 23, with Bishop J. Wascom Pickett of India as the speaker at the devotional services. There is every possibility that the episcopal residence, long in Cincinnati, will be moved to Columbus at the meeting of the area delegation at the jurisdictional conference in Minneapolis in June.

* * *

Gambling Interests Seek Legal Test on Bingo

It begins to look as though the underworld would come to the help of the Lord against the mighty! Angered by the preferential treatment accorded church bingo games, the gambling interests of the state are planning to have the law which permits this form of pastime under church or charitable auspices tested in the higher courts. At the same time the Ohio council of churches, at last becoming aware of the far-reaching dangers of legalized bingo under ecclesiastical auspices, is beginning to bestir itself to similar action.

* * *

Evangelical-Reformed Synod Favors Proposed Union

The Southwest Ohio synod of the Evangelical and Reformed Church, which met in Oakley Church on April 20, voted approval of the proposed basis of union between that denomination and the Congregational Christian Churches. As ministerial delegates to the General Synod,

'A testament of co-operation' that is needed by all searchers for the way to peace.—BENSON Y. LANDIS

PEACE THROUGH CO-OPERATION

By J. HENRY CARPENTER

The fundamental religious and moral truths which are basic to all nations, races and religions must be universal in their application, says Dr. Carpenter, if we are to solve our world problems. We all agree that we want peace. Germany and Japan want peace. But on what basis are the peace terms to be formulated? Should the leaders at the peace conference ask for a peace that will benefit only the victorious, will there not be new factions born to lead us again to disunity? Will not a repetition of the folly of 1917 deepen the roots which sprang from that fateful armistice and cause a much longer and more destructive war? The answer is a resounding yes, unless the Christian principles of justice, brotherhood, equality and love, which are embodied in the Co-operative movement, are applied. Dr. Carpenter is Executive Secretary of the Brooklyn Federation of Churches, and probably the best informed church leader on the Co-operative movement.

Just published \$1.25

ON BEGINNING FROM WITHIN

By DOUGLAS V. STEERE

"Here is a book to be read again and again, one of the great books of our time. . . . Writing in beautiful English, the author begins with a description of the modern collectivist temper in all areas of life and then sets out to show how at the core of the religious life a deep personal relationship always reasserts itself."—*The Living Church*

\$1.50

A PREFACE TO PRAYER

By GERALD HEARD

"It is a very important book, because it shows new and searching thought in regard to one of the oldest and most important experiences of religious life."—*Joseph Fort Newton*. "This book is a remarkable indication of an interest in prayer among men who may not be religious according to the more conventional patterns but who have strong mystical leanings."—*Religious Book Club Bulletin*

\$2.00

HARPER & BROTHERS, Publishers

49 E. 33d Street, New York 16, N. Y.

which will meet in York, Pa., on June 21, it elected President Benjamin M. Herbster, Walter Gruenewald, J. P. Alden and George Sonneborn, all of Dayton, and Ger-son Engleman and H. E. J. Neumann of

NORTHFIELD General Conference

Founded in 1880 by D. L. Moody

August 5 to 14

SPEAKERS

- Adam Wilson Burnet**
St. Cuthbert's Church, Edinburgh, Scotland
- Reinhold Niebuhr**
*Professor of Applied Christianity,
Union Theological Seminary*
- Amos N. Wilder**
*Professor of New Testament Interpretation,
Chicago Theological Seminary*
- John C. Schroeder**
*Professor of Homiletics and Pastoral Theology,
Yale University*
- Paul D. Moody**
*Associate minister, First Presbyterian Church,
New York City*
- William E. Park**
*President of the Northfield Schools, and
Chairman of the General Conference*
- Harris E. Kirk**
Franklin Street Church, Baltimore, Maryland
- Paul Scherer**
*The Evangelical Lutheran Church of the
Holy Trinity, New York City*

A cordial invitation is extended to those responsible for the leadership of Christian institutions to attend the sixty-fifth Northfield General Conference which will be held this summer on the Northfield Seminary campus. Because of the limited accommodations, early reservations are suggested.

Northfield General Conference
East Northfield, Massachusetts

*For the background of the recent
startling developments in China,
read*

WAR-TIME CHINA

by MAXWELL S. STEWART

This 64-page, illustrated pamphlet explains what so many Americans are asking about China:

The Generalissimo and the Kuomintang; Internal politics; The Chinese Communists; Future of political stability; Food problem; Transportation; Causes and effects of inflation; Industrial cooperatives; China's struggle toward democracy.

WAR-TIME CHINA (IPR Pamphlet #10)25c

For this and additional pamphlet material on China, Japan, India, Australia, New Zealand, Russia, islands of the South Pacific, and the British Commonwealth, write to:

PUBLICATION DEPARTMENT

Institute of Pacific Relations

1 East 54th Street
New York 22, N. Y.

Cincinnati. Among the lay delegates to the General Synod are Ernest Stockmeier, Karl Streicher and John Scheide.

Baptist Union Marks Anniversary

The 75th anniversary of the Cincinnati Baptist Church union was recently observed. This organization has a fine record of achievement, and continues under the excellent leadership of Rev. J. Stanley Mathews. The speaker at the anniversary was Dr. M. E. Dodd, former president of the Southern Baptist Convention, and pastor of First Church, Shreveport, La.

Court-Martial Verdict Stirs Ohio Public

The second-longest court-martial in American army history has just been concluded here. The eleven officers of the court, headed by Brig. Gen. Lehman W. Miller, found the three defendants guilty of neglect of duty in inspection of aircraft engines at the Lockland plant of the Wright Aeronautical Corporation. The trial was the talk of the town, what with thousands employed at the Wright plant and one of the defendants, Maj. William Bruckmann, president of a local brewing company. The verdict in his case, as in that of Lt. Col. Frank C. Greulich and Maj. Walter A. Ryan, carries with it dismissal from the army, but will become effective only after review by the commanding general of the Fifth Army Service Command and by the judge advocate general at Washington. Maj. Henry C. Clausen, trial judge advocate, insisted that "the army clean its house," and announced that civil and criminal actions are yet to come.

And So Forth

The Lexington annual conference, Methodist Negro body, met in Mount Zion Church last month. Its sessions were featured by a testimonial dinner to Bishop Robert E. Jones, who retires this year on account of age. Bishop Jones has given distinguished service to his denomination.

L. W. Almy and B. M. Judd will represent the local presbytery at the General Assembly, which convenes in Fourth Church, Chicago, May 25. Lay representatives will be A. H. Hunecke, of Westwood-Salem Church, and William F. Todt, of the Springdale Church. Dr. G. Barrett Rich of First United Church is serving as camp pastor this month at Greenville, S. C.

Bishop Henry Wise Hobson of the Episcopal Church, and Dr. James G. Heller, rabbi of Wise Temple, head the interfaith war relief committee in this region.

Rev. George H. Thorburn, Jr., comes to the pastorate of the First Universalist Church, while the congregation of the New Thought Temple, whose members split three ways some months ago, has brought Dr. J. Lowrey Fendrich, Jr., of Washington, D.C., to take charge of the group remaining in the temple.

JOHN M. VERSTEEG.

Assyrian Church Joins World Council

Latest to join the World Council of Churches is the Church of the East and of the Assyrians, better known as the Assyrian or Nestorian Church. The patriarch, his beatitude Jesse Mar Shimun XII, is now in this country.

Form Brooklyn Women's Council

New Body Absorbs Functions of Five Organizations—Lutherans Raise World Action Fund

(Correspondence from New York)

NEW YORK, May 12.—Over 400 representative church women gathered at the First Presbyterian Church, Brooklyn, for a May Day luncheon to organize the Brooklyn council of church women. The new council is to be affiliated with the Brooklyn Church and Mission Federation as well as the state and national councils of church women. It combines the women's council of the former City Mission Society, the Brooklyn Women's Committee for Daily Vacation Bible Schools, the former Protestant Big Sister Council, the World Day of Prayer committee, and the May Day Luncheon committee into one all-inclusive Protestant women's organization. Mrs. George Marshall Billings, the general chairman of the committee that presented the plan of organization, declared: "Women who see the wisdom of Protestant interdenominational understanding and cooperation will be quick to see the need also for sympathetic appreciation of the points of view of their Jewish and Catholic neighbors. They will stand shoulder to shoulder with them in every movement looking toward improvement of the community, the welfare of the nation and the peace and happiness of the whole human race."

Augustana Synod Holds Convention

The Augustana Lutheran Synod held its 74th annual convention at Bethlehem Lutheran Church, Brooklyn. The host church, one of the oldest Swedish congregations in America, has just celebrated its 70th anniversary under the leadership of Dr. Gideon Olson, the pastor. Dr. P. O. Bersell, president of the Augustana national council, warned the delegates that although the Christian forces in America are "working and praying for victory . . . victory in arms is not the great consummation we desire. From time immemorial conquerors have promised their people victory and have built their arches of triumph, but almost without fail victory has been accompanied by tragedy, enslavement, increased burdens and enlarging ambitions leading to yet other human tragedies."

Youth Conference In Queens

A youth conference was held over the last week end in Queens at the First Congregational Church of Rockaway under the auspices of the Christian Youth committee of the Queens federation of churches, of which Rev. William C. Bennett is the adviser. The program was worked out and entirely carried through by the young people themselves. Opening on Friday night with a worship service and supper, the conference closed on Sunday afternoon with a candlelight service. The young people spent the two nights in the homes of the members of the entertaining church and

thus had real fellowship together. Speakers and discussion leaders included Rev. Donald W. Strickler, pastor of the Hollis Avenue Congregational Church; Frank D. Ellson, layman of the Queens Baptist Church; Rev. Harold Lundgren of the New York state Baptist convention, Syracuse; and Rev. Thomas Fraser of St. George's Episcopal Church, New York city.

* * *

Confer on Problems of Postwar World

"Keeping the Peace in Tomorrow's World," an institute on various phases of the postwar world, was held last week in the auditorium of the National Board of the Y.W.C.A. under the auspices of the National Peace Conference. Dr. Henry Pratt Fairchild of New York University and Dr. John Hanna of Columbia University spoke during the morning session, discussing "The Setup of the New World" and "Making Revisions and Adjustments." Dr. Harry D. Gideonse, president of Brooklyn College, and Ely Culbertson shared the platform during the afternoon, discussing "International Economic Reconciliation" and "International Police." The institute was presided over by Dr. John Paul Jones, president of the conference. There were over 250 representatives from the 38 national affiliates.

* * *

Lutherans Raising Action Fund

Lutheran World Action Sunday was observed this week by 327 Lutheran congregations in New York and vicinity. An offering was taken in each church for eight major causes. The national goal is \$1,315,000. Of this \$600,000 is allocated to the Lutheran Service Commission and \$450,000 for needy foreign mission fields and for the rehabilitation of European churches; \$150,000 will go to social work in defense areas and small amounts to the War Prisoners' Aid of the Y.M.C.A., Lutheran refugee service and other causes.

* * *

And So Forth

The first of three Sunday afternoon discussion groups sponsored by the city Fellowship of Reconciliation has just been held in Labor Temple on "Pacifism in the Light of Contemporary Events." The leader is Miss Winnifred Wygal, secretary for religious resources of the National Board of the Y.W.C.A.

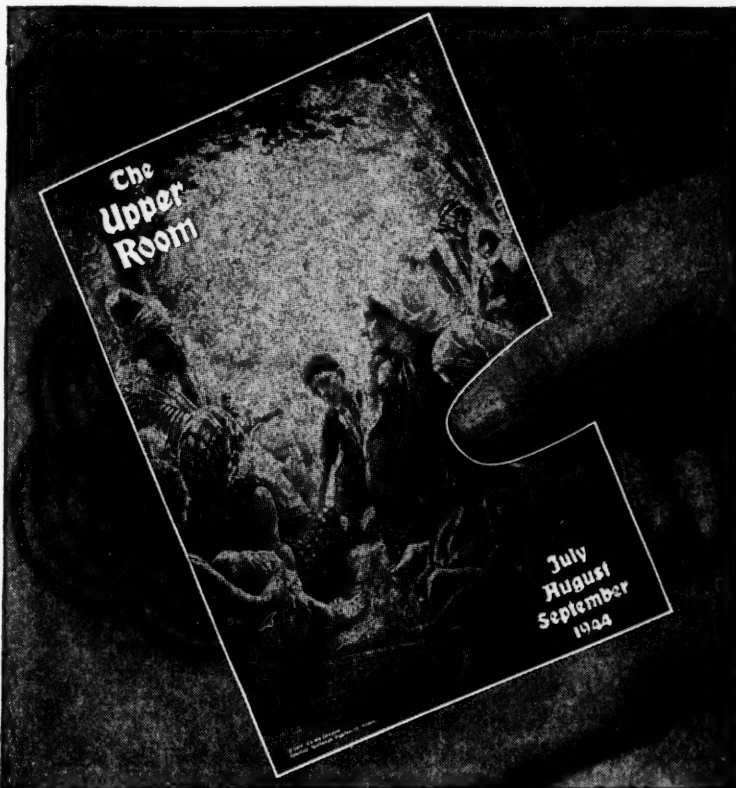
Mrs. Henry A. Ingraham of Brooklyn was re-elected last week for the fifth term as president of the National Board of the Y.W.C.A.

Ebenezer Presbyterian Church of Brooklyn celebrated the 50th anniversary of its founding last week on the same day that Charles C. Jaeger, the pastor who has served the church since its inception in 1894, observed his anniversary.

William Edwards Davenport, Congregational minister and director of the Italian Settlement Society of Brooklyn for 43 years, died last week at the age of 81.

German refugees have formed a Council for Democratic Germany. The chairman is Prof. Paul Tillich of Union Seminary and the purpose is to help promote establishment of a democratic order in Germany and facilitate constructive relations between the postwar Reich and the world.

J. HENRY CARPENTER.



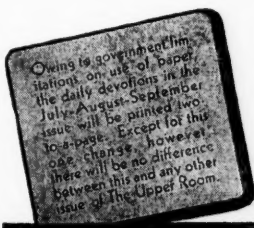
ARE YOU USING THIS EVANGELISTIC AID?

THE UPPER ROOM has not only proved an effective medium for development of the devotional life, but has become a tremendous evangelistic force as well. Seldom does a day pass without some striking story of its evangelistic effectiveness coming to our attention. The most remarkable thing in this regard is that it seems to be as effective in reaching one class or racial group as another. From prisons, hospitals, military camps, and individual homes of every type come testimonials, telling of persons who have been led to Christ or into a more abundant Christian experience through the messages in The Upper Room.

The July-August-September issue is now ready for distribution. Ten or more copies to one address, 5 cents each, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, \$1.00. Other countries, 40 cents; four years, \$1.35. Special envelopes for remailing The Upper Room, \$1.00 per 100. Address all orders to

THE UPPER ROOM

Medical Arts Building, Nashville 3, Tennessee



Every Day a Prayer

By MARGUERITTE H. BRO

Young people do not "frown" on this devotional book! Fred Luchs is minister of the Community Presbyterian Church, Athens, Ohio, seat of the Ohio University. He knows the mind of students and young people. He relays to us the comments on *Every Day a Prayer* of the director of the Westminster Student Foundation. Here they are:

"The book is remarkably well done. Our students are very keen about it. They have a distaste for most devotional books, but many of them are borrowing my copy. The author understands our student frailties and problems." \$1.50



By PAUL HUTCHINSON

FOR LAYMEN: "From Victory to Peace will effectively remind laymen that the only true realism is that which takes account of moral law." *Albert E. Day.*

FOR MINISTERS: "Excellent for the prophetic minister who is anxious to lead his people into an understanding of the crucial issues confronting us." *Christian-Evangelist.*

FOR STUDY GROUPS: "Admirably adapted for use by church groups, and indeed by any group interested in exploring the bases of a just peace." *E. F. Tittle.*

For Every Thoughtful Person: "An essential book for anyone who is responsible for helping to form Christian opinion in times like these." *Roy L. Smith.* \$1.50

THE SHEPHERDESS

By ARTHUR WENTWORTH HEWITT

Why this book is growing in popularity:

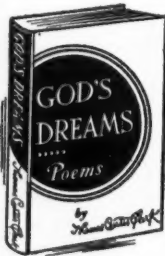
It is a Hewitt book.

It is the first systematic discussion of the important work of a minister's wife.

It is based not only upon Hewitt wisdom and experience, but is a result of conferences with hundreds of active Shepherdeses.

It is not technical, but human, close-to-life, winsome, and scintillant with wit and humor.

\$1.75



By THOMAS CURTIS CLARK

"No American poetry of our time has entered more extensively and vitally into the speech and life of the church than that of Thomas Curtis Clark." *Halford E. Luccock.*

"God's Dreams pleases my sense of beauty, rhythm, rhyme and music. It also has ideas cupped into each poem which are good for sermons, songs and worship." *William L. Stidger.*

"Notable for its affirmation of a positive faith unclouded by dogma, untroubled by doubt." *Christian Leader.*

"This poet has been called the poet laureate of American Protestantism, and the title is merited." *Christian-Evangelist.*

142 pages; 145 poems—Quotable! \$2.00

AT YOUR BOOKSELLER'S or from the publishers

WILLETT, CLARK & CO.

37 W. Van Buren St. Chicago 5, Illinois

United Church Wipes Out Debt

Canadians Buy Enough War Bonds to Liquidate Home Missions Deficits By 1950—History Prize Offer

(Correspondence from Manitoba)

WINNIPEG, May 3.—The \$1,700,000 debt of the United Church of Canada has been completely underwritten. It is not at present discharged. Interest charges will continue for some years to come, but funds are now in hand which, on maturing in 1950, will cancel the obligation completely. The debt was incurred chiefly in the maintenance of the home missionary enterprise through the depression years. The United Church, with the largest rural constituency in Protestant Canada, was loaded during the depression with a disproportionate burden, especially throughout the drought areas of the west. Chiefly to its decision to maintain its ministries wherever possible must be credited the fact that in many distressed areas, when all other agencies—the banks, the implement stores and even the beer parlors—closed, the church remained. But the heavy total of accumulated deficits became an incubus upon further plans and enterprises of the United Church. In July 1940, the proposal was first made to ask church members to buy war savings certificates which would be assigned to the United Church. For seven years, accumulating interest at 3 per cent, the certificates would remain a loan to the government. At maturity they would be paid to the church. The slogan was devised: "A loan to my country, a gift to my church." * * *

Suspensions of War Purposes Vanish

In 1941 the campaign to raise the money began. At first it went slowly. There was suspicion in many quarters lest the campaign should seem to be adroit exploitation of war necessities, or an attempt to unite the church with the promotion of government finance. When the effort began to appear as it actually was—an appeal to church people to devote part of the savings it was their duty to make to the church it was their duty to support—early suspicion gave way to wholehearted support. The number of separate remittances received was 37,720, but this included many hundreds of subscriptions from entire churches. The director of the campaign, and the man most responsible for its success, was Dennis G. Ridout, secretary of the United Church Missionary and Maintenance Fund. Last month he was able to announce that, without any further contributions, the debt will automatically disappear in 1950, and that this achievement has been made without impairing contributions to current needs of the church or special wartime appeals. Freed from the depressing handicap of debt, the United Church is already planning to lay aside reserve funds for the opportunities of the postwar period. * * *

Discussion of Union with Anglicans Launched

The General Synod of the Church of

England in Canada went on record last year as "prepared to meet in conference and prayer with representatives of any Christian communion which shares its hopes and aspirations for a reunited Christendom." The moderator of the United Church of Canada, J. R. P. Sclater, at once announced his cordial response to the Anglican gesture. He brought the matter to the executive of the General Council, which appointed a committee to meet with representatives of the Church of England to begin the preliminary explorations. The first joint gathering, held in February, laid plans for the presentation of the subject to the various dioceses and conferences which meet this year. There for the moment the matter rests.

"Neither communion," says the moderator, "proposes to disregard the principles or the heritage of the other. . . . Neither of us desires 'absorption' or mere ecclesiastical victory; we believe that both have something real to contribute to the spiritual good of our own land, but we long to be able to make our contribution together and not in opposition or aloofness." For the present one can say little more than that the atmosphere of the discussions is altogether encouraging and, as the moderator says, in a matter of this kind atmosphere is vital.

Offer Prize for New School History

A prize of \$2,000 awaits the person who can write an elementary history of North America, suitable as a common textbook in both Canadian and United States schools. The idea came from A. W. Klieforth, consul general of the United States in western Canada. The money is being provided in equal amounts from friends of his in Canada and the United States. The award will be made by a group of historians from the provinces of Manitoba, Saskatchewan and Alberta, and the states of Minnesota, Dakota and Nebraska. The chairman of the group responsible for the project is Sidney Smith, president of the University of Manitoba. Since a brief press notice mentioned the project, Mr. Klieforth and Dr. Smith have received a flood of mail from all parts of both countries expressing surprised and cordial approval.

Present Textbooks

Distorted
Mr. Klieforth conceived the idea when he was studying statistics of immigration between the United States and Canada. He found that even in the depression year of 1930, 20,000,000 Americans crossed into Canada and 10,000,000 Canadians went to the United States—an exchange of 30,000,000 people between the two nations in one year. Mr. Klieforth wondered why there was so much confusion and misunderstanding between two such neighborly peoples. He examined the textbooks of history used in the schools of the two countries. He discovered that they contained not only differences of interpretation but distortion of actual facts. He saw that each country seemed to condone, on certain affairs, a conspiracy of silence, and on others a glossing over of the facts with patriotic remarks; and that in addition the textbooks of each country seemed to be written as though the other country were

completely detached, save at intervals of occasional dispute. Mr. Klieforth began searching for some historical common denominator. He persuaded friends of his to provide the award for a textbook which would be an integrated history of both countries, and which students in each country could welcome as an authentic story of its development, without causing students of the other country to feel that there was distortion of the issues.

ERNEST MARSHALL HOWSE.

Old 'Century' Correspondent Runs Against Rankin

Rev. Charles G. Hamilton, Episcopal rector at Aberdeen, Miss., is running against Congressman John E. Rankin for the Democratic nomination from the 1st Mississippi district. Nomination is equivalent to election. Mr. Rankin has become almost the symbol of southern reaction in the lower house of Congress; Mr. Hamilton will be remembered by readers as a former Christian Century staff correspondent. He has been a member of the Mississippi legislature for years and sponsored the soldier vote law.

Current Feature Films

Prepared by Independent Film Scores

M-Mature. Y-Younger. C-Children.
Adventures of Mark Twain (War.) Donald Crisp, Fredric March, Alexis Smith. *Biography.* Human interest episodes in life of famous humorist, with facts occasionally distorted to provide more drama. On surface, interesting, given authentic air by excellent make-up and re-creation of atmosphere, but lacking any indication of significance of Twain or his work. M, Y, C

Broadway Rhythm (MGM) George Murphy, Ginny Simms, Charles Winninger. *Musical.* Succession of gaudily colored vaudeville acts, band numbers, dances in thin plot about family of entertainers. Interminable acts, noisy, monotonous. Some dances suggestive, all sequences punctuated by wearily executed wisecracks. M, Y

The Heavenly Body (MGM) Fay Bainter, James Craig, Hedy Lamarr, William Powell. *Comedy* about a marriage threatened when astronomer's wife takes up astrology, tries to mold family life by its predictions. Occasionally a sequence strikes humorous fire, but for most part things just go on and on. For a comedy, ponderous. M

Her Primitive Man (Univ.) D. Albritton, Robert Benchley, Robert Paige. *Comedy.* Lady playing at anthropology brings back native from jungle to write book on his reactions to civilization. If possible, more silly than plot resumé would suggest.

The Imposter (Univ.) Jean Gabin, Allyn Joslyn, John Qualen, Richard Whorf. *Drama.* Saved by enemy bombing from impending execution, French criminal flees with clothes and papers of dead soldier, gains new belief in humanity, redeems self in African fighting even after he is court-martialed for his deception. A psychological study rather than a war melodrama, although war is ever present as background. Has air of sober sincerity and conviction. M, Y

BEST CURRENT FILMS

For Family: Going My Way, Happy Land, Lassie Come Home, Madame Curie, My Friend Flicka, Snow White and the Seven Dwarfs, This Is the Army, Thousands Cheer.

For Mature Audience: The City That Stopped Hitler, Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho, Holy Matrimony, In Our Time, Jeannie, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Tunisian Victory, Watch on the Rhine. 5-24-44

While America Slept

D. F. FLEMING

"Anyone wanting a minute analysis of the world events from the Fall of France to Pearl Harbor will find this volume to his liking. It covers a period of nineteen months of the most crucial and yet most chaotic period in our history . . . giving a consecutive and interpretive account of events leading up to the formal entrance of the United States into the War."—*Religious Telescope*
Paper \$1 Cloth \$2

The Postwar Strategy of Religion

JOSEPH M. M. GRAY

A challenging discussion of the present world scene and the role the church can play. It is a book for those who would face honestly the issue of the peace. It is a controversial book by an author whose former volumes have already gained him a wide reading. Says Dr. Gray: "The critical concern of the Church today lies in the recovery to a generation of men whose religious beliefs are largely dying echoes of their fathers' robust certainties, of the historic verities of Christian conviction." \$1.75

The New Order in the Church

WILLIAM ADAMS BROWN

Here is an intelligent and concise approach to the questions: What must take place in the Church if it is to fill its place worthily in the postwar world? Has God made the Church responsible for Christianizing civilization? \$1.50

Christian Bases of World Order

WALLACE, McCONNELL, et al.

"Twelve leaders who know what they're talking about discuss current religion, politics, social economy, education, foreign relations, health, and the race question straight from the shoulder and give us a book really worth our time."—*Christian Herald*
Cloth \$2 Paper 50 Cents

At Your Bookstore

ABINGDON-COKESBURY

Nashville 2, Tennessee

A TRIP TO THE HOLY LAND!



STEPHEN A. HABOUSH
Native Galilean Shepherd

with the Native Galilean Shepherd

STEPHEN A. HABOUSH

(ESTEPHANIOUS ANTONIUS HABBOOSH)

as your PERSONAL guide

Famous Musical Travelogue

Available to Your Church or School

*Leading Religious and Educational Leaders
Highly Praise this Bible Land Travelogue for its
Authenticity, Interest Value and Inspiration*

PHOTOGRAPHED IN NATURAL COLOR
FILMS AND TRANSPARENCIES

16 Years of Devoted Work and Thousands of Dollars Spent in the Perfection of this Travelogue . . . brings you 2 Hours of Unforgettable Joy.

This is more than a lecture, more than a moving picture in full color! Educational and revealing, this amazing feature will bring before your eyes the mystery and romance of the land of the Bible, the hills of Galilee, which have inspired all Christianity. After a successful visit to the cities of Detroit, Toledo, Cleveland and Fort Wayne, Mr. Haboush and his party will be available for the churches and schools of Chicago and the central west this coming fall and winter seasons, attended by a party of three. He will appear in native costume. Motion pictures in full color. Music from the world's greatest composers. This is not an amateur production . . . more than \$60,000 and 16 years went into this program. All equipment is professional.

Mr. Haboush was born in the hills about the Sea of Galilee, and in his youth tended his father's flock of sheep, just as many a Galilean boy has done since the days when the Master walked among men. He came to the United States and worked his way through an American University. Subsequently he returned to the land of his birth, and there personally took a marvelous motion picture of the scenes and people of Galilee in natural color. He returned to America with his message. He has written for magazines and newspapers and spoken before great audiences in many of the famous universities, churches and schools in Canada and the United States.

AUTHORITATIVE EXEGESIS OF THE GOSPEL STORY

There is an inspiration in the life and teaching of Stephen A. Haboush for everyone. He brings the story of the Scriptures interpreted by one to whom the scenes of the story of the four Gospels are his native land.

Mr. Haboush's Travelogues on Galilee and Palestine are a distinct contribution to North American letters and to modern thought. They breathe the very life and mysticism of the ancient East. Part of it is delivered in native costume, the same costumes worn by native Galileans in the days of the Bible story. Part of his dramatic story is delivered to the accompaniment of thrilling scenes and special motion pictures in natural color. It is a program that will be a delight and an inspiration to all who will be fortunate enough to hear him.

FOR FURTHER INFORMATION and open dates please write to
Mrs. Leah S. Haboush, P. O. Box 3800, Merchandise Mart, Chicago 54, Illinois

FACTS ABOUT

STEPHEN A. HABOUSH

1. Born in 1892 on the western shores of the Sea of Galilee.
2. For several years a shepherd boy on the hills overlooking the Sea of Galilee—13 miles from the ancient city of Nazareth.
3. Christian by Faith—a descendant of the early Christians of the Gospel Story.
4. Educated here and abroad.
5. Married in 1920. Became an American citizen in 1923.
6. Visited his ancient homeland several times since his first arrival in North America.
7. Majored in the science of Archaeology.
8. Specialized in the historicity of Biblical literature.
9. An interpreter of the Eastern mind to the Western World.
10. His hobby is photography—following in the footsteps of Burton Holmes.
11. The natural color scenes in his Travelogue first appeared in the National Geographic Magazine.
12. In 1920 started his lecture career on the Lyceum and Chautauqua Platform with the late William Jennings Bryan, Stefansson the Arctic explorer, Akeley the Scientist, and ex-Secretary Daniels, the former American Ambassador to Mexico.
13. His messages have been heard by some seven million persons in North America via Church, Lecture platform and Radio.
14. Has appeared before some six thousand churches, schools, colleges and universities.
15. His addresses have been given before some of the leading church bodies of the nation.
16. His Holy Land Wonder Scenes have appeared in the leading Press of the United States.
17. He is the author of "My Shepherd Life in Galilee."
18. Lecturer, Author, World Traveler.

↓
**BOOKINGS NOW BEING
ACCEPTED FOR FALL**
Flat Charge or Commission Basis

BRING THE LAND OF THE BIBLE TO YOUR CHURCH AND SCHOOL

ay 24, 1941

ND!

+

e

rs

ts

nn

**the Per-
ble Joy.**

Educational
and romance
nity. After
Wayne, Ma
ago and the
ee. He will
the world
000 and 10

outh tende
ys when the
ray through
, and the
Galilee
magazine
universite

r everyone
enes of the

tribution to
and mystic
ne costume
tic story is
in nature
will be for

CHOO!